

The Counterfeit Salafis

**Deviation of the Counterfeit Salafis
From the Methodology of Ahlul Sunnah Wal-Jama'a**

فتنة أدياء السلفية وانحرافاتهم

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Declaration

Although we *do not promote or condone a culture of violence*, or the random killing of any innocent civilians in the East or the West, we stand firmly against the deliberate forging of the meaning of Tawheed and changing its essence by any party, inside Islam or by outsiders. Revival of this Ummah is in serious jeopardy if such practices are left to breed by any counterfeit conception of any kind. The revival of the Ummah hinges completely on the correct understanding and the right application of Tawheed as revealed by Allah ﷻ and delivered to Human kind by the Prophet ﷺ.

The Issue is not to declare any specific individual, government or ruler as unbeliever (Kafir). The issue is to comprehend the definition, conditions and boundaries of Tawheed, and to recognize the present situation in the Muslim Land clearly and correctly. There is no chance for any improvement of the Nation without such perception and recognition.

“The Problem with this specific ‘Counterfeit Salafis’ group, contrary to all those who righteously follow Al-salaf, is not only the wrong application of an Islamic Principle; it is rather the wrong interpretation and complete downplay of a major pillar in the concept of Tawheed; namely Ruling with the Laus of Allah ﷻ in the lives of the Muslim Ummah. The spread of such Bida’a hinders the revival of the Ummah and makes Muslims weaker amongst the nations of the world. This Bida’a is contrary to the message of Islam and is certainly in opposition to the stand of the followers and successors of the Prophet ﷺ”.

" إن خطورة الانحراف الذي وقعت فيه هذه الفرقة – خلافا للسلفية الشرعية - لا يكمن في مجرد خطأ تحقيق مناط "الحكم بما أنزل الله" في هذا العصر، وإنما يكمن بشكل أساسي في إسقاط أحد أركان التوحيد، الذي يتمثل في مكانة الإذعان التام لأحكام الله في حياة الأمة، وهو ما يتجاوز في أثره الضار أخطار الإرجاء التقليدي، ويتناقض مع رسالة الإسلام كما أداها رسول الله ﷺ وكما حملتها الأجيال المتعاقبة من أهل السنة والجماعة، مما يعرقل مسيرة الأمة نحو استعادة مكانتها التي أرادها الله سبحانه لها في قيادة البشرية نحو حاضر آمن ومستقبل واعد ".

Introduction

إن الحمد لله نحمده و نستعينه و نستغفره و نستهديه، و نعوذ بالله من شرور أنفسنا و من سيئات أعمالنا، من يهده الله فلا مضل له، و من يضلل فلا هادي له، و صلى و سلم على سيدنا محمد و على آله و صحبه... و بعد

At the turn of the 20th century, the Muslim Ummah was hit by an evil that can only be compared to the major *Fitnah* of the assassination of Othman رضي الله عنه or the *Fitnah* between Ali رضي الله عنه and Mu'awiyah رضي الله عنه; this evil was the collapse of the Khilafah system in the wake of WWI. After eighty years of this catastrophe, its impact is still unfolding in the lives of Muslims. It is beyond the scope of this book to explain such an impact. However, it is very obvious that the most significant outcome of this catastrophe was the demise of the Islamic state entirely. Muslims ceased to have a *core state*¹ around which their collective effort can be of significance to all. Instead, smaller and weaker states have emerged to replace the Empire which safeguarded the Islamic Culture, Laws and Unity for 1400 years. It was the first time in its history that it faced such situation. Moreover, it took the Islamic world a few years to realize the awkward and dangerous situation that it found itself plummeting into.

The reaction to this situation varied throughout the Islamic world. In the absence of a central authority, the great principle of “Commanding Good and Preventing Evil” الأمر بالمعروف والنهي عن المنكر was enacted by the establishment of what is known as the “Islamic Movements”. The first to appear in the early 30’s, was the movement of “Al-Ikhwan Al-Muslimoon” الإخوان المسلمون in Egypt by Hassan Al-Banna (May Allah rest his soul in

¹ The significance of the core state to the survival of cultures in general was highlighted by Ibn Khaldoun in his “Introduction”, and most recently by Samuel Huntington in his book “The Clash of Civilizations”, p.207.

peace), followed, in early 40's, by "Al-Jama'a Al-Islamiyah" الجماعة الإسلامية in Pakistan by Abu Al-A'ala Al-Mawdudi (May Allah rest his soul in peace). This was not a first in the Islamic history that Muslims organized to enforce the principle of "Commanding Good and Preventing Evil" in the absence of a central authority². Among such previous movements, two were established at the time of Al-Maamon Al-Abbasi المأمون: one led by Khalid Al-Daryoush خالد الدريوش, and the other by Sahl Ibn Salamah Al-Ansari صالح بن سلامة الأنصاري. These two movements enforced the Laws of Islam after chaos erupted in Baghdad in the wake of Al-Amin's الأمين assassination³.

However, the contemporary movements quickly discovered that the problem with the new reality of the Muslim land was not only the absence of an authority that enforces the great principle of "Commanding the Good and Preventing the Bad", but it was the absence of Islamic Laws altogether in the lives of Muslims, and the subsequent replacement of Sacred Laws with Secular, Man-Made laws

It was only logical that Muslims spent time determining the exact ruling of the new reality of the Muslim Land. The interpretation of such reality was not easy to comprehend. It was altogether new to the rulings of Fiqh أحكام الفقه and the Fiqh of reality فقه الواقع, which are the two requirements of Fatwa. The one and only time when Muslims were faced with a similar situation was during the Mongols' invasion of Baghdad and the Eastern Islamic parts of the Abbasi Empire. At that time, Sheikh Al-Islam Ibn Taymiyah provided a definitive ruling on the issue of governing by Man-Made Laws instead of Sacred Laws in the land of Muslims.

² Although this case is completely different in nature than today's, as the absence of authority was on the executive level and was local and temporarily.

³ "Lectures in the History of Islamic Nations, Abbasi State" By Skeikh Al-Khudary, .p181.

It is essential here to bring up an important point, which was totally missed in all the literature that dealt with this situation. It is absolutely critical to realize that the way Islamic Laws were applied throughout the history of the Khilafah bears no resemblance and cannot be equated to the format of Secular Laws in the present time. The proper understanding of the difference between the two methods will clarify the rulings in the books of Fiqh, regarding dealing with the governors, which reflect the time of Khilafa; versus ruling by Man-Made Laws in the present time.

Following the establishment of the first Islamic state in Medinah by the Prophet ﷺ and during the 1325 Hijri years afterwards, the application of Islamic Laws was merely through the “practical submission” of the Khalifas to the rulings of the Scholars العلماء, “Mujtahidoon” المجتهدون, and people of Fiqh “Fuqaha” الفقهاء in all matters pertinent to Shari’ah. There was never a written constitution which stated that the Law of the Land is Shari’ah, since it was obvious to all that this was the essence of submission to Allah ﷻ and the heart of Tawheed. Even the rulings of *Fuqaha* were never called “Laws”, as there is a difference between the ‘Law’ in its contemporary meaning and the Fatawa in the Islamic sense. There was never a written social contract that is known nowadays as a “constitution” other than the inherent understanding of Tawheed that Shari’ah *is* the **only** Law of the land. The only way for a Khalifah to eliminate Shari’ah, as is the case in contemporary states, was to denounce it altogether, which has never happened before the Kamal Atatork so-called revolution against Islam in Turkey. But when a Khalifah or a ruler, wanted to do something that is in accordance with his desires, and that was not of Shari’ah, he would just issue an “executive” order to carry out his command; for example to seize a piece of land or property that does not legitimately belong to him. That is why throughout the history of the Islamic State, the scholars and Mujtahidoon rulings were always about a completely different situation that bears no resemblance to whatever Muslims are presently

experiencing. This is an essential difference that must be understood to accurately assess the current reality.

In order to more clarify this difference, we will quickly examine the history leading to the adaptation of written constitutions based on Secular Laws. The transfer from Laws known as “Fiqh”⁴, to “Laws” that are documented as the official Law of the Land based on a written constitution from sources beside Quran and Sunnah, occurred over 100 years following Napoleon Bonaparte’s invasion of Egypt during the dynasty of Muhammed Ali of Albania. The invasion led the Sultan to adopt a policy of modernization of the Islamic State, and the consequent invitation of “specialists” in all fields of science, Law and arts to help in implementing this policy, amongst which many were “orientalists” مستشرقون. The occupying European powers were very strong. They insisted on establishing separate courts, known as “mixed courts” in Muslim lands, where their subjects would be prosecuted instead of being prosecuted in accordance to Shari’ah in Islamic courts! “Mixed courts” existed in parallel with Shari’ah courts for decades. As a result of the “modernization” process, it was decided by the Sultan of Egypt to formulate the Islamic Fiqh into the “Law” format⁵ (similar to that of the Europeans) and to categorize it into the now-known forms of Law; such as criminal law, civil law and the like. An official Magazine of Law called “The Magazine of the Just Laws” مجلة الأحكام العدلية was where these Shari’ah Laws were published. In the wake of WWI, Shari’ah courts became weaker and Muslims were permitted to attend “mixed courts” in some aspects of their life. By the mid 50’s, Shari’ah courts were completely abandoned and the secular laws that were used in “mixed courts” المحاكم

⁴ that is documented in books of Fiqh in one of the Mathhabs based on the understanding that it is the Law of the land and accepted by the rulers and Khalifas

⁵ However, still at that time, the only source of these shariat laws was Quran and Sunnah.

المختلطة became the official Law of the land⁶. This was the turning point in the complete break-down of Shari’ah in the Muslim Land.

It is obvious that throughout the Khilafa, the unwritten constitution was the Shari’ah of Allah ﷻ, which governed the lives of Muslims with the consent of the rulers; even if these rulers committed some “practical” deviations, which Ahlul Sunnah categorizes as sins. This is the situation مناط that all the Fuqaha of those times dealt with and wrote about in the known books of Islamic Fiqh, as opposed to the complete abandonment and replacement of the Sacred Laws with Secular Man-Made Laws in the present time. This is why it is irrelevant, as we showed here and as many of the great scholars of Ahlul Sunnah stated, to apply these Fiqh rulings without going back to the “reality” or the ‘situation” مناط of such rulings. Failing to recognize such difference is a complete failure of judgment.

Going back to the point of Islamic Movements in contemporary time, many movements were established to lead Muslims in such an age where Shari’ah is no longer in control and where most of the Muslim Land is ruled by Secular Man-Made Laws. However, it happened that some Muslims, who belong to a few Islamic movements, failed to see the difference in the ‘Reality or Situation” مناط that most Muslim scholars realized as we just described above. Amongst those who failed to differentiate between the two situations is a group of people who call themselves, among others, “Al-Salafiyoon”. However, their failure was not their only gaffe. They added to that failure a bad attitude toward the scholars of Ahlul Sunnah who recognized such a difference. Furthermore, they attracted some young Muslims, using a Sufi-like approach of ignorance and submission, to blindly follow their lead. In addition, they also

⁶ see more details in “The Situation of the Contemporary Law between Shari’ah and the Man-Made Laws”, Tariq Al-Bishry, p.14.

terrorized scholars of Ahlul Sunnah and bad-mouthed many of them.

If it was only the mistake of not having the correct reading and understanding of the text of Quran and Sunnah, and the wrong application of the *Hukm* of Shari'ah in the new "reality of the situation", it would have been easy to accept and possible to fix. But, adding all these other faults made them a real danger to understanding of Tawheed and a bad example for the coming generation to follow.

In this book, we categorized all those who claim to follow the "Quran and Sunnah" and the way of "Al-Salaf" in general into eight groups. We discussed in brief their opinions on specific issues which they fundamentally differ about. That was only for the purpose of distinguishing between those who took the wrong turn and adopted the wrong views, and those who either adopted the wrong views but did not drift into the wrong attitude toward others, or those who had the guidance of Allah ﷻ in following the right rulings.

It is rather sad to see some of our youth being misled by such wrong views. It weakens the Ummah and hinders its effort to regain its status on Earth as leader of Human kind to just, fair and moral life, as Allah ﷻ wanted for it. They are only but passive, retreated, spy-minded, ignorant followers who have, on top of that, arrogance towards the real Sheikhs of Islam! I was at first, amazed that some one can be ignorant and, at the same time, arrogant. However, the similarity between the two words in English: "Arrogance vs. Ignorance" (the compilation of letters in both words), put my mind at ease and showed me the connection.

However, as Sheikh Bakr Abu Zaid **ابو زيد العلامة بكر** said about this Bida'a in "Al-Tasaneef"⁷ on page 41:

“ لكن مما يطمئن أن هذه (وعكة) مصيرها إلى الاضمحلال و (لوثة وافدة) تتطفي عن قريب، وعودة (المنتشقين) إلى جماعة المسلمين أن تعلم :

* أن هذا التبدد يعيش في أفراد بلا أتباع، وصدق الله : {وما للظالمين من أنصار} ..

* وأن هؤلاء الأفراد يسبرون بلا قضية.. وأن جولانهم : هو من فزع وثبة الانشقاق، ولهذا تلمس فيهم (زعارة)، وقلة توفيق..

فلا بد - بإذن الله تعالى- أن تخبو هذه اللوثة، وينقلص ظلها وتنتكم أنفسها، ويعود (المنتشق) تائباً إلى صف جماعة المسلمين، تالياً قول الله تعالى : {رب نجني من القوم الظالمين}.”

“It is a comfort to know that this is a mere “sickness” that is quickly fading away, and is a strange lunacy that will end soon. For them to return to the Jama'a of Islam is to know that:

- These split-rows live without followers⁸ as Allah ﷻ said “And the unjust people have no followers”.
- These people have no case to defend, and their struggle is just a panic of the “rebellious” that is why you find a ‘thug’ attitude in their stand without guidance...
- This Lunacy will – with the guidance of Allah ﷻ – go down, and will lose its steam, and will be choked. The rebellion will come back to the rows of Ahlul Sunnah *Insha Allah*, reciting the Ayah “Oh Lord save me from the unjust people”.

⁷ Ironically, last year, a Saudi brother mentioned to me that members of this group are spreading the word amongst their ranks that Sheik Abu Zaid has “repented from what he said!! And he was *fired* from the committee of Fatwa!! And has condemned whoever quote what he personally wrote!! Sunhan Allah, luncy has no bottom rock to hit!

⁸ this means that they have followers who are blind to any light, since they were raised like Sufis, to follow without any brain work.

The real “Salaf” (predecessors) of these people are the like of Abdul Fattah Abu Ghoddah أبو غده and his master Zahed Al-Khawthari زاهد الكوثري, as they bread and flourish on back-biting and eating the flesh of scholars of Ahlul Sunnah, whom, in the scale of Allah ﷻ, outweigh a whole world of the likes of such counterfeits.

The Sunnah of Allah ﷻ is that such bubbles do not survive. Such groups carry the seed of demise in their very methodology! They raise followers who can not replace them as they are taught to listen only to their masters and never to think. It is a group that has no future, Walhamdullelah.

Dr Tariq Abdelhaleem

Ramadan 1st, 1424

October 15th, 2004

Chapter One

Terminology and Necessary definitions

This subject, amongst many others, is poorly represented, if at all represented, to English speaking Muslims. It is rather sad that many of non-Arabic speaking Muslims in Europe and North America have no, or very little, references to guide them on both the academic level and the practical level. We intend to explain the main principles and terms of reference of the main streams of some of the modern Islamic “schools of thought”. We will also explain the stand of these groups on such major contemporary subjects as: democracy, governments, etc. Although, these groups might have some common ground, and an individual can belong to more than one group, they are completely different in many details when it comes to the application of the theoretical principles of Islamic thought.

السلفية *Al-Salafiyah*

The term Salaf سلف in the Arabic language means in its general sense “the late”, or “what is before”, and more specifically “the predecessor”. However, this term was used by Muslim Scholars of Ahlul Sunnah⁹, since the time of Ahmad Ibn Hanbal, to point to the good predecessors of the first three generations as mentioned in the Hadith of the Prophet ﷺ: “The best generations are those of my generation¹⁰, then those who

⁹ We use the term "Ahlul Sunnah" here to distinguish between them and the Shiat, on one hand and the other theorists of the 72 deviant sects on the other. However the term will be closely explained later in a different capacity.

¹⁰ The word "Qarni" in Arabic, which literally means "my century" is translated here as ‘generation’ as this is the meaning in which the word is used in this context. This meaning is within the capacity of the word.

follow, and then those who follow”¹¹. The ‘Goodness’ الخيرية of the three generations mentioned in the Hadith signifies that they are the best followers of the Sunnah of the Prophet ﷺ. The term was widely used by almost all of Ahlul Sunnah scholars over the history of Islam.

However, in recent years following the decline of the Khilafah, the map of Islamic politics has completely changed. Secularism¹² has taken over in shaping the Laws of almost all of the Muslim countries¹³. The Governments of Muslims have openly adopted secularism as the alternative to Islam. In almost all of the constitutions of these Governments, it refers to Islam as “one of the sources of legislation” as opposed to as “the one and only source of legislation” in accordance with the basic principles of Tawheed.

السلفيون *Al-Salafiyyoon*

During the seventies, the decade most perceived as “the Decade of Islamic Revival”, and with the emergence of the contemporary Islamic movement in Egypt and the Arab peninsula, the term “Salafi” and “Al-Salafiyyoon”¹⁴ emerged to signify a specific group of people with a specific mandate. It was first used by a group of Egyptian “Sheikhs” such as Mohammad Ibn Ismail محمد اسماعيل of Alexandria, and later by

¹¹ The hadith is reported by Al-Boukhari, Muslim, Al-Termizie, Ibn Majah and Ahmad.

¹² Secularism is the "worldly" vision of the universe. It is defined in the English dictionaries as "indifference to or rejection or exclusion of religion and religious considerations". However, it was translated at the end of the 19th century into the Arabic language as "Scientific" علمانية. Just to make it more acceptable to the common ignorant Muslims.

¹³ Saudi Arabia is the only state, at this time that has not yet openly declared secular laws as the constitution. The Saudi constitution still specifies Islamic shariat as the only source of law. However, some of the Kingdom’s opponents contest this stand.

¹⁴ Those who follow the Salaf.

Muqbel Al-Wadie *مقبل الوادعي* of Yemen¹⁵. They were students of Hadith who based their legitimacy in the Islamic movement¹⁶ as being followers of “Ahlul Hadith” *أهل الحديث* as opposed to those of “Ahlul Raie”¹⁷ *أهل الرأي*. However, the term “Salafīs”, rather than Ahlul Hadith, was used to label them and their followers. At that time, there were other groups who used to follow the same base – adherence to Hadith and Sunnah in general, but different interpretations of how to apply Sunnah to the present situation. These differences gave way to the emergence of other schools of thought that can be labelled either under the “Salafi” term since they still follow the Salaf, or as they prefer to call themselves: Ahlul Sunnah Wal-Jama’a.

Ahlul Sunnah Wal-Jama'a أهل السنة والجماعة

The term Ahlul Sunnah Wal-Jama’a points to those who agree to the principles of Tawheed in its two categories: *Al-Ruboobiyah* and *Al-Uloohiyah*. It is essential to mention that each of these terms is not completely exclusive to a certain group. Also, terms were sub-categorized on basis of the subject in question. For instance, the term Ahlul Sunnah points out to those who follow Sunnah rather than Bida’a. Hence, it distinguishes between Sunnis, Shiat or Mu’tazilah. However, when it comes to the subject of the Names and Attributes of Allah ﷻ, it points to those who affirmed the Attributes without any *Taweel* while completely negating any similarity to

¹⁵ They were students of Al-Albani.

¹⁶ I use "movement" here to point to a group rather than a "movement" which requires more organization and disciplined followers which would normally have a political agenda attached to its academic approach.

¹⁷ Ahlul Raie *أهل الرأي* in the Islamic thought are those who used Qiyas or "logical deduction" widely as opposed to Ahlul Hadith *أهل الحديث* who relied more on Hadith, and considered Hadith as stronger than Qiyas even if it is categorized as Weak *ضعيف*. However, Ahlul Raie in the contemporary schools of thought, are those who do not follow the evidence of Shari’ah in general, rather they just provide their own opinions based on either ignorance or secular perspectives.

humans. This excludes the Ash'aries الأشعرية who partially used *Taweel*, and the Mu'tazilah المعتزلة who completely distorted the Attributes of Allah ﷻ and departed from the way of the Salaf, Ahlul Hadith and Ahlul Sunnah; regardless of which term is used.

In that era of the seventies, other groups adopted the approach of adhering to Shari'ah and denying secular laws, not only in relation to the Attributes, but also in understanding and evaluating the present situation in the political arena. In the next few pages we will attempt to map out the spectrum of the Salafi groups, including those groups who are more attached to the term "Ahlul Sunnah".

We will first clarify some terms used by "Murjiah" and "Khawarij" to discredit each other, either justifiably or not.

Murjiah and Khawarij:

Murjiah: A sect that traces its origin back to the second century, when some people adopted a school of thought that denies the importance of actions in Islam and concentrate heavily on the actions of the heart, which they called the "Aqeeda" or "*I'tiqaad*", which signifies the belief in the heart. Iman for this sect is merely theoretical. It is the heartily beliefs of a person that makes him/her a Muslim.

Khawarij: Those people who denied the right of Ali Ibn Abi Taleb ؑ the right to arbitrate in the crisis with Mu'awiyah ؑ over the punishment of the killers of Uthman ؑ. They split the Jama'a (Ali's group) and started to fight Ali ؑ and kill anyone who stood with him, even if he was a companion. They also declared Mu'awiyah ؑ and his group unbelievers. Later, their successors developed a theoretical base and twisted the evidence of Quran and Sunnah to justify their Bida'a. They came up with the opinion that sins constitute Kufr. Thus, any Muslim who commits a sin becomes a Kafir and he/she is

punishable by death. They considered Ali ؑ and Mu'awiyah ؑ and both their camps as sinners. Sins that are considered Kufr by Khawarij are those actions which Ahlul Sunnah Wal-Jama'a consider as merely sins as well; such as adultery, Riba, consuming alcohol, murder, lying, back-biting, etc.. Scholars considered the Hadith of the Prophet ﷺ describing a group of people who will come after his time who "...kill the people of Islam and leave in peace the people of idols"¹⁸, as a clear text in describing Khawarij.

Necessary Clarifications:

1. It is important to point out that in order to qualify as a member of a sect, one need to adopt all the "common principles" of that sect, as pointed out by Imam Al-Shatibi in "Al-I'tisam". Unfortunately, the opposing factions of the "Salafi" groups, as well as the other Ahlul Sunnah Wal-Jama'a groups, accuse each other with such Bida'as. Groups, who belong to the upper side of the spectrum, call the later as Khawarij and visa versa. We are not claiming that all these groups are correct, as truth is only but one, but they all do not belong completely to either sect, as they do not believe in all the common principles of the sect. It is better to say that a group is "infected by the virus of Irjaa" or "by the virus of Khawarij" rather than being Murjiah or Khawarij, as Ibn Taymiyah mentioned. There can be a group of Salafis or Ahlul Sunnah, who have some beliefs that are in common with either sect; although this does not justify labelling the group as either Khawarij or Murjiah. It is always better to stick to the understanding and behaviour of the Salaf. Allah ﷻ said: "O ye who believe! stand out firmly for Allah ﷻ, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and

¹⁸ Reported by Al-boukhari, Muslim, Alnesaie, Al-termizie, Abu Dawoud and ahmad

depart from justice. Be just: that is next to Piety: and fear Allah. For Allah is well-acquainted with all that ye do.” Al-Maidah 8.

2. It is also important to point out that not every individual or group who claims to follow Quran and Sunnah actually do so. We have seen lately that some Sufis refer to themselves “Ahlul Sunnah” on their websites or lectures! This is propaganda aiming at attracting the common simple-minded Muslims who can not distinguish between what is right and what is wrong. However, the common Muslims have enough sense to know that the term Ahlul Sunnah Wal-Jama’a is what Muslims should be under. We have to be clear in regards to Bida’a and sects: Sufis, Mu’tazilah, Khawarij and the deviant sects are not among Ahlul Sunnah Wal-Jama’a or Salafis (in its broader meaning), even if they claim to be so. It is their principles and methodology of understanding the Sunnah that places them wherever they belong.

For the purpose of this study, we divided those who belong to the methodology “*Manhaj*” of Ahlul Sunnah (the Salafis in its broader meaning; i.e. following the Salaf not merely those who label themselves as Salafis) into eight groups. Some of these groups accepts the label of “Salafis” and are known as “Salafis”, while others deny being “Salafis” (in its narrow meaning) and prefer to call themselves “Ahlul Sunnah Wal-Jama’a. We will look into the stand of these groups in relation to:

1. Governments
2. The democratic process and voting.
3. Takfeer of Sayed Qutb.

4. *Ijtihad* and *Taqleed*:¹⁹ “who is entitled to look into and consider evidence?”

We have to keep in mind the following:

- All the following groups claim to follow the evidence of Quran and Sunnah. However, the question is not whether a group reverts to Quran or Hadith for guidance, rather it is simply whether they interpret the evidence in the same way and use the same methodology of the first three preferred generations to reach a Fatwa.
- Differences of opinion can be in either the belief itself, as between the Murjiah and Ahlul Sunnah in the subject of Iman, or in the application of some common beliefs, where Fatwa is issued based on different perceptions of the situation in hand.
- Muslims in the West, and specifically the Islamic groups, are almost exclusively small and insignificant branch of one of the following groups. We did not mention any of them as they are not significant in any way in affecting the spectrum or shaping any new direction that can be addressed separately.
- Also, it is important to mention that since new Muslims who revert from other religions, or born Muslim reverts, are massively approached by Sufis to drag them away from the way of Sunnah, some of the Salafi groups use the same tactics. More specifically, those who are active in Saudi Arabia, Yemen and Jordan (the 1st and 2nd groups as we will see) by addressing specific audiences such as the young, the needy and those who are totally

¹⁹ *Ijtihad*: is making the necessary effort combined with acquiring the proper knowledge to arrive at a Fatwa. *Taqleed* is following a Mufti blindly without questioning due to lacking of proper knowledge.

ignorant of Islam. They try to promote the idea of *Ijtihad* and *Taqleed* and that no one is allowed to make *Ijtihad* except scholars. This is a correct idea in itself, but is often used to affirm a deviant conclusion. As they shape the minds of those who follow them and attend their conferences, the “scholars” presented at these events are those whom they claim to be the only worthwhile scholars, period! They also promote a correct concept that Muslims should be careful in labelling others and in applying *Kufr* or *Bida’a* descriptions to individuals, however they use the labelling tactics to prevent their followers from listening to scholars of Ahlul Sunnah in regards to the ruling on those who legislate the Man-Made Laws and remove shariat from governing the lives of Muslims!

- The intention of the writer of this book is not to use this study to label any of the distinguished Da’wa people²⁰, or to advocate any approach over the other. It is merely a map that, although might fall into the wrong hands and be used by the wrong people, it helps to clarify the situation to both friends and foes and makes the future steps clearer to the Ummah. It is always better to air one’s opinions and views than being vague and mysterious, which normally casts doubts on intentions and actions.

²⁰ Except of group one, who went astray in labelling scholars and being ill mannered with many people of Da’wa.

Chapter Two

Categorization of Salafis & Ahlul Sunnah

الإتجاه الجامي المدخلي First Group: The Jami or Madkhali Group

The founders and leaders of this group are **Mohammad Aman Jami محمد أمان الجامي of Ethiopia, and Rabi'e Al-Madkhali²¹**

²¹ Many scholars exposed Al-Madkhali and his twisted way of bashing the people of Da'wa under the cover of *Jarh* and *Ta'deel!* Sheikh Bakr Abu Zaid, one of the most respected Muskim scholars of this time, commented on the draft of a book that Al-Madkhali sent him to review. These are some of the points that Shiakh Bakr Abu Zaid made to Al-Madkhali (the text is in Arabic):

- نظرت في أول صفحة من فهرس الموضوعات فوجدتها عناوين قد جمعت في سيد قطب رحمه الله، أصول الكفر والإلحاد والزندقة، القول بوحدة الوجود، القول بخلق القرآن، يجوز لغير الله أن يشرع، غلوه في تعظيم صفات الله تعالى، لا يقبل الأحاديث المتواترة، يشكك في أمور العقيدة التي يجب الجزم بها، يكفر المجتمعات.. إلى آخر تلك العناوين التي تتشعر منها جلود المؤمنين.. وأسفت على أحوال علماء المسلمين في الأقطار الذين لم ينبهوا على هذه الموبقات.. وكيف الجمع بين هذا وبين انتشار كتبه في الأفق انتشار الشمس، وعامتهم يستفيدون منها، حتى أنت في بعض ما كتبت، عند هذا أخذت بالمطابقة بين العنوان والموضوع، فوجدت الخير يكذبه الخير، ونهايتها بالجملة عناوين استفزازية تجذب القارئ العادي، إلى الوقيعة في سيد رحمه الله، واني أكره لي ولكم ولكل مسلم موطن الإثم والجناح، وإن من الغبن الفاحش إهداء الإنسان حسناته إلى من يعتقد بغضه وعداوته

- نظرت فوجدت هذا الكتاب يفتقد:

أصول البحث العلمي، الحيدة العلمية، منهج النقد، أمانة النقل والعلم، عدم هضم الحق أما أدب الحوار وسمو الأسلوب ورسالة العرض فلا تمت إلى الكتاب بهاجس.. وإليك الدليل... (ساق الدليل بالتفصيل)

- أقول أيها المحب الحبيب، لقد نسفت بلا تثبت جميع ما قرره سيد رحمه الله تعالى من معالم التوحيد ومقتضياته، ولو ازمه التي تحتل السمة البارزة في حياته الطويلة فجميع ما ذكرته بلغيه كلمة واحدة، وهي أن توحيد الله في الحكم والتشريع من مقتضيات كلمة التوحيد، وسيد رحمه الله تعالى ركز على هذا كثيراً! لما رأى من هذه الجراءة الفاجرة على إلغاء تحكيم شرع الله من القضاء وغيره وحلال القوانين الوضعية بدلاً عنها ولا شك أن هذه جراءة عظيمة ما عاهدتها الأمة الإسلامية في مشارها الطويل قبل عام (1342هـ).

- ومن جهات أخرى أدي ما يلي:

of Yemen. They both got all or part of their education in Saudi Arabia. Also Mohammad Al-Banna محمد المدخلي

1 - مسودة هذا الكتاب تقع في 161 صفحة بقلم اليد، وهي خطوط مختلفة، ولا أعرف منه صفحة واحدة بقلمكم حسب المعتاد، إلا أن يكون اختلف خطكم، أو اختلط علي، أم أنه عهد بكتب سيد قطب رحمه الله لعدد من الطلاب فاستخرج كل طالب ما بدا له تحت إشرافكم، أو بإملائكم. لهذا فلا أتحقق من نسبته إليكم إلا ما كتبه على طرته أنه من تأليفكم، وهذا عندي كاف في التوثيق بالنسبة لشخصكم الكريم.

2 - مع اختلاف الخطوط إلا أن الكتاب من أوله إلى آخره يجري على وتيرة واحدة وهي: أنه بنفس متوترة وتهيج مستمر، ووثيقة تضغط على النص حتى يتولد منه الأخطاء الكبار، وتجعل محل الاحتمال ومشتبه الكلام محل قطع لا يقبل الجدل... وهذا نكت لمنهج النقد: الحيدة العلمية .

3 - من حيث الصيغة إذا كان قارئاً بينه وبين أسلوب سيد رحمه الله، فهو في نزول، سيد قد سمًا، وإن اعتبرناه من جانبكم الكريم فهو أسلوب "إعدادي" لا يناسب إبرازه من طالب علم حاز على العالمية العالية، لا بد من تكافؤ القدرات في النوق الأدبي، والقدرة على البلاغة والبيان، وحسن العرض، وإلا فليكسر القلم.

4 - لقد طغى أسلوب التهيج والفزع على المنهج العلمي النقدي.... ولهذا افتقد الرد أدب الحوار .

5 - في الكتاب من أوله إلى آخره تهجم وضيق عطن وتشنج في العبارات فلماذا هذا...؟

6 - هذا الكتاب ينشط الحزبية الجديدة التي أنشئت في نفوس الشبيبة جنوح الفكر بالتحريم تارة، والنقض تارة وأن هذا بدعة وذاك مبتدع، وهذا ضلال وذاك ضال... ولا بينة كافية للإثبات، وولدت غرور التدين والاستعلاء حتى كأنما الواحد عند فعلته هذه يلقي حملاً عن ظهره قد استراح من عناء حمله، وأنه يأخذ بحجز الأمة عن الهاوية، وأنه في اعتبار الآخرين قد حلق في الورع والغيرة على حرمان الشرع المطهر، وهذا من غير تحقيق هو في الحقيقة هدم، وإن اعتبر بناء عالي الشرفات، فهو إلى التساقط، ثم التبريد في أدرج الرياح العاتية .

هذه سمات ست تمتع بها هذا الكتاب فال غير ممتع، هذا ما بدا إلي حسب رغبتكم، وأعتذر عن تأخر الجواب، لأنني من قبل ليس لي عناية بقراءة كتب هذا الرجل وإن تداولها الناس، لكن هول ما ذكرت دفعني إلى قراءات متعددة في عامة كتبه، فوجدت في كتبه خيراً كثيراً وإيماناً مشرفاً وحقاً أبلغ، وتشريحاً فاضحاً لمخططات العداة للإسلام، على عثرات في سياقاته واسترسال بعبارات لينته لم يفه بها، وكثير منها ينقضها قوله الحق في مكان آخر والكمال عزيز، والرجل كان أدبياً نقادة، ثم اتجه إلى خدمة الإسلام من خلال القرآن العظيم والسنة المشرفة، والسيرة النبوية العطرة، فكان ما كان من مواقف في قضايا عصره، وأصر على موقفه في سبيل الله تعالى، وكشف عن سالفته، وطلب منه أن يسطر بقلمه كلمات اعتذار وقال كلمته الإيمانية المشهورة، إن أصعباً أرفعه للشهادة لن أكتب به كلمة تضارها... أو كلمة نحو ذلك، فالواجب على الجميع ... الدعاء له بالمغفرة ... والاستفادة من علمه

This establishes where Al-Madkhali stands in the hierarchy of scholars, and, hence, where his students stand.

البنّا of Egypt, Ali Al-Halabi علي الحلبي of Jordan are among the same group. They are represented in North America by some Society of Quran&Sunnah”²² and other Web based groups.

Core Principles of Group 1:

The core principles of this group can be summarized in the following points:

- Consider Iman as only the Aqeeda of the heart, and that actions are a complimentary condition to Iman²³ شرط كمال.
- Consequently, the ruling with secular laws by a government is permissible as they consider it an action rather than Aqeeda issue.
- The existing ruling-systems in Muslim lands as legitimate and hence must be obeyed.
- They went out of their way to legitimize the existing ruling-systems and make the rulers of secular governments legitimate *Walis* (ruler) and try to show that they are as good as the rulers of the Khilafah of Bani Ummayah and Bani Abbas.
- Being in power is the source of legitimacy by itself. They also portrait those who oppose the secular governments as “Khawarij”.
- It is *Wajib* “obligatory” to report to the authorities the people of Da’wa who do not follow their principles, since they consider them Khawarij! For the safety and well being of the larger Muslim Community.

²² It is rather sad that these people hold conferences and attract young Muslims, with little or no knowledge by inviting “sheikh-like” figures from the Middle East. These “Skeiks” present a methodology that makes the brains of the followers freeze and become completely dependant on this group’s so called “scholars”. The result is an army of submissive youths who follow blindly their Murjiah leaders without realizing it.

²³ Even if they deny it, it is the fallout of their approach.

- They categorized almost all the *Du'aat* (people of Da'wa or calling for the path of Allah ﷻ) as deviant and bashed them as ignorant or people of Bida'a or Kuffar! They have many websites that are dedicated to bashing the *Du'aat*! They legitimize their bashing of *Du'aat* as application of what they claim the "Science of Criticism" or what is known in the Islamic sciences as "*Elm Aljarh Wal Ta'deel*"!
- Of course, this group has no reservations on accepting democracy as a framework; since they do not interfere in the political process whatsoever.
- In terms of *Ijtihad* and *Taqleed*, they adopt the same approach as Ahlul Sunnah where only scholars and *Mujtahedoon* are allowed to give Fatwa. However, they only consider those who agree with their point of view as scholars!
- The main goal of their theology is to throw the accusation of Kufr on a particular *Da'iyah* (singular of *Du'aat*); namely Sayed Qutb. They wrote volumes stating his Kufr! And completely labelled his *Tafseer* "In the Shade of the Quran" as a book of deviance! This stand against Sayed Qutb is actually against their official view of not making Takfeer (applying Kufr to a person) to anyone!
- They practically have no place for Jihad, now or ever in their version of Islam.

This group is perceived by all other groups as pure Murjiah²⁴. They hold the worst ideas and they do not hesitate in snitching on fellow Muslims to the authorities, under the disguise that people, who call for following Quran and Sunnah as the constitution and as basis for public life, are danger to the general public and must be eliminated! Although they are an

²⁴ They are truly Murjiah as they not only are infected by the virus of Irjaa, but they also strayed far the path of Ahlul Sunnah by applying the principle of Irjaa in separating Iman from actions *فصل الإيمان عن العمل*.

insignificant minority, the followers of this group are spread in the Muslim Land and in the West as well. They fool the common Muslim by claiming to be Ahlul Sunnah and pretend that their stand is the pure truth! However, although they were able to fool many common Muslims and some reverts to Islam from the West, they are almost rejected by every one else.

They can be perceived as the flip flop group! Aside from being wrong in their interpretation of the evidence, they hold no consistency in their methodology (*Manhaj*). They are “Murjiah” when it comes to dealing with rulers and governments, and “Khawarij” when it comes to other *Du'aat*! In the final analysis of their stand, they fit the criteria of the Hadith of Khawarij. They call for *Takfeer* of *Du'aat* (who are the people of Islam in the Hadith) and they call for peace and obedience to the rulers who embrace secular systems!²⁵

Second Group: The Albani's *اتجاه الألباني*

Although **Sheikh Nasir Al-Deen Al-Albani** الشيخ المحدث ناصر الدين الألباني (May Allah have mercy on his soul) is not the only scholar who belongs to this group, we labelled the group after him as he was the most well-known among those who belong to this faction. The group clearly carries delusions and doubts of Irjaa. Leaders of this group are figures like Al-Albani and **Sheikh Muqbil Al-Wadi'e of Yemen** الشيخ مقبل بن هادي الوادعي.

Core Principles of Group 2:

The core principles of this group can be summarized in the following points:

²⁵ Among Canadians that belong to this group is Troid of the UK/Ontario. They are group of mostly converts with little or no knowledge and are brain-washed by the principles of this first group.

- Holding the same point of view as the first group in Iman²⁶. It is important here to mention that this view of Iman was adopted in the history of Islamic beliefs by Abu Hanifah and some of his followers. For that reason, they were perceived by the rest of Ahlul Sunnah as the “Murjiah of the Sunnah! Or Murjiah of *Fuqaha* *مرجئة الفقهاء*”. However, the Hanafi Mathhab is one of the most restricted Mathhabs in perceiving many actions as Kufr, to make up for the fallout of exclusion of actions from Iman.
- Existing governments are legitimate and the rulers are sinning Muslims. They however, do not call for any uprising against them in accordance with the Hadiths that direct Muslims to follow their rulers as long as they are still Muslims. They peacefully call for improvements in the constitution and laws in order to be more consistent with Islamic rulings.
- They state that the ruler does not become a Kafir unless he pronounces the word of Kufr explicitly, in accordance with their belief of Iman and that Kufr can only occur if the heart rejects Allah ﷻ.
- The democratic process and voting under these systems are legitimate. However, some of their Fatwas show that they agree to the process from the point of view of bringing about the interest of the Muslims, not that they agree to the process from Aqeeda perspective.
- *Ijtihad* and *Taqleed*: They also follow the same point of view of Ahlul Sunnah. However, they are much more respectful of scholars who do not agree with their views. They rejected the ideas of Sayed Qutb (May Allah have mercy on his soul) but they did not accuse him of Kufr, a stand that is more consistent than the first group. This is understandable as Al-Albani was far

²⁶ Al-Albani's views in that regard were refuted in many books and were opposed to the general consensus of Ahlul Sunnah in perceiving Iman as saying, believing and acting.

more of a respectful scholar and far more knowledgeable than the two insignificant students of *Elm*; Al-Madhkali and Al-Jami.

- *Jihad*: For this group, Jihad is theoretical (as all systems of governments are legitimate) rather than practical. It causes more harm than good. Many of them label those who adopt Jihad as ‘Khawarij’.

Third Group: The Academic Salafis *السلفية العلمية*

From this group on, Salafis are differs from Ahlul Sunnah in the view of Iman. The following groups perceive Iman as is known to the rest of Ahlul Sunnah over history; intentions of the heart and the explicit actions of a Muslim. The first of those are the so-called ‘Academic Salafis’. This label might be attributed to the fact that they are more into writing and theorizing their beliefs, than the other groups that have the same – or close – beliefs and applications.

Among the Leaders of this group **Sheikh Abdul Rahman Abdul Khaliq** عبد الرحمن عبد الخالق, **Abdul Raziq Al-Shayji** عبد الرازق الشايجي and **Hamed Al-Ali** حامد العلي of Kuwait, and Ansar Al-Sunnah movement of Egypt²⁷.

Core Principles of Group 3:

The core principles of this group can be summarized in the following points:

- More organized group and have a clearer vision of the political situation.

²⁷ It is important to differentiate between the Shaikhs who belong to Ansar Al-Sunnah of Egypt. For instance, Hamed Al-Fiqi or Abdul Rahman Afifi can not be categorized with the likes of Mohamad Al-Bana.

- Some members of the group share the view of rulers and governments with the above groups. They perceive the rulers as Muslim sinners.
- Still some others view the problem of ruling with other than the Laws of Allah ﷻ as not a sin. They perceive the ruling with other than Shari'ah as a major Kufr. However, they stopped short of applying this concept to contemporary governments.
- The democratic process and participation in secular governments, based on the “public Interest” مصلحة is acceptable.
- *Ijtihad* and *Taqleed*: They also stick to the point of where Fatwas are only permissible to those who are qualified.
- They hold a high respect to Sayed Qutb, although they might have differences with him on some points; such as what was claimed to be his view on the Attributes of Allah ﷻ and the categorization of the society as *Jahili مجتمعا جاهلي*.
- Jihad is part of Islam, but they stand on the side of Jihad being theoretical and unnecessary at the moment.

Fourth Group: The Conventional Sheikhs of Salafiyah مشايخ السلفية التقليديون

This group is mostly Sheikhs of the official Saudi Arabia Islamic establishments, such as **Sheikh Bin Baaz** عبد العزيز بن باز and **Sheikh Al-Uthaymeen** صالح العثيمين (May Allah Has mercy on their souls) and those who adopt the same stand in other Muslim countries.

This group of Salafis clearly understands Tawheed of Ibadah, and also perceives the ruling with other than Shari'ah or using secular laws as Major Kufr. There are many texts of Bin Baaz and Uthaymeen that reflect this opinion. Followers of the first, second and third groups try to use some *Mutashabih* (not specific or clear) text of the Fatwas of these two distinguished

scholars to attach them to their group. However, it is important to consider the following criteria when the Fatwas of Bin Baaz or Al-Uthaymeen.

Core Principles of Group 4:

The core principles of this group can be summarized in the following points:

- They completely understand Tawheed Al-Ibadah as presented by Ibn Taymiyah and Ibn Abdel Wahhab.
- They consider those who rule with other than Shari'ah as Kuffar; the major Kufr that takes one out of Islam.
- They sometimes used “statements” about the rulers which were typically used by ancient scholars like Al-Tahawi in the Fifth century and others were they used to talk about the Khalifas who used to commit injustices, but the constitution of the State was based on Islam as the only source of laws.
- They mostly had the Saudi model of government in mind when giving such quotes from scholars of the Salaf, as they always maintained the opinion that the Saudi government is a sincere follower of the Quran and Sunnah, with some sins here and there. Of course, the opponents of the Saudi system claim that this is not the truth, and that Bin Baaz and Al-Uthaymeen were misled by the officials of the Saudi regime. They claim that although the Saudi constitution adheres to Quran and Sunnah, the detailed laws of the Kingdom follow the secular law model in many aspects of life. It is not within the scope of this study to rule on such point as the author is not a Saudi national or a Saudi law expert. It is rather left to the Saudis themselves to rule on such a point; as the old Arabs used to say: “the people of Mecca know their way around it better than others”, which means that every one knows his people better. We are only stating

the different opinions that might affect the perception of Bin Baaz and Ibn Uthaymeen.

- They were clear in their opinions when it came to other governments and they stated that simply ruling with other than Shari'ah is a major Kufr. We have to put their statements together to understand their views correctly rather than picking and choosing what substantiates a specific group's views.
- However, they never called any of the rulers by name a Kafir.
- They hold the same opinion of *Ijtihad* and *Taqleed*.
- They do not agree with democracy as a system as it is not Islamic in principle. However, they did not oppose openly the participation of Muslims in any democratic process.
- Also they see Jihad as part of Islam, but they stand on the side of Jihad being theoretical and unnecessary at this time.

Fifth Group: The "Ikhwan" Salafis سلفيو الإخوان المسلمين

Leaders of this group are figures of the "Ikhwan Al-Muslimoon" Muslim Brotherhood movement such as **Isam Al-Basheer** عصام البشير of Sudan, **Omar Al-Ashqar** عمر الأشقر of Jordan and **Al-Sheikh Abdel Majeed Al-Zindani** عبد المجيد الزنداني of Yemen. They hold almost identical views as the previous group, but they are more open to the democratic process due to their membership in the Ikhwan movement. Ikhwan are sincere advocates of the participation in the democratic process, although they could not show any merit to that dedication over the seventy-five years existence in the Islamic/political arena!

Core Principles of Group 5:

The core principles of this group are almost identical to the previous group.

Six Group: The Salafis of Ahlul Sunnah Wal-Jama'a سلفيو أهل السنة والجماعة

We labelled this group between Ahlul Sunnah and the Salafis as they have common features between the Salafis (in its contemporary capacity; *as a movement not as followers of Salaf*) and Ahlul Sunnah, as pure adherents to the core views of Ahlul Sunnah. Leaders of this group vary widely and have many disagreements on many subjects, but we will categorize them here under one group for the purpose of this study as they appear to be closer together in the presented spectrum of the “Salafis” and “Ahlul Sunnah”. Among the leaders of this group are: **Mohammad Sorour محمد سرور**, of Syria, **Salah Al-Sawi صلاح الصاوي** of Egypt, **Safar Al-Hawali** and **Salman Al-Udah سفر الحوالي وسلمان العودة** of Saudi Arabia, and **Gamal Sultan جمال سلطان** of Egypt²⁸.

Core Principles of Group 6:

The core principles of this group can be summarized in the following points:

- Most active, for many reasons, in the Islamic arena. They mostly hold a pure understanding of Tawheed.
- Tend to theorize their views extensively and are good readers of the present situation.

²⁸ The writer has known and carried out Da'wa activities and Literature work with many of the distinguished scholars of this group and group 7.

- Their concern is always international: Muslims' problems over the whole world not only in the Middle East.
- However, their “*announced*” views of governments and rulers are close to the views of the previous group of Ikhwan' Salafis. They condemn the governments but they stop short of “*declaring*” the rulers as Kuffar openly. They clearly perceive that ruling with secular laws is major Kufur, but their “*public*” statements do not reflect any *Takfeer* to any ruler as a political stand, not as Aqeeda.
- They all agree on participating in the political democratic process. However they vary in the degree of participation; from Mohammad Sorour, who opposes it in reality where he sees no benefit in participating as it is completely in the hands of tyrants, to Gamal Sultan who openly advocates it to the extent that he has – unsuccessfully – tried to establish a political party in Egypt.
- *Ijtihad* and *Taqleed*: They also adhere to the same rules of Ahlul Sunnah in that regard.
- They hold great respect and appreciation for Sayed Qutb and his work, although they have some differences on some points of his work.
- Also they see Jihad as part of Islam, but they stand on the side of Jihad being beyond the Muslims capacity at the moment. Most of them stop short of calling the Jihad advocates as Khawarij or condemn them openly.

Seventh Group: the Moderate Ahlul Sunnah Wal-Jama'a

أهل السنة الوسط

This group is named Ahlul Sunnah as there is no common ground between them and the “Salafis” in the contemporary capacity of the term. They still sincerely follow the Salaf's methodology and understanding and totally adhere to it. Among the surviving leaders of this group are: **Mohammad Qutb and**

Abdel Majid Al-Shazlie of Egypt محمد قطب وعبد المجيد الشاذلي
Sheikh Gazi Al-Tuwbah of Kuwait غازي التوبة.

We can categorize other late scholars who have their opinions documented in their books and Fatwas, which are being pushed aside from the Islamic arena by official Islamic figures to cover up their clear stand. Amongst them are: **Abu Al-A'ala Al-Mawdudi of Pakistan** أبو الأعلى المودودي, **Sayed Qutb**²⁹ سيد قطب, **the great Muhadith Ahmad Shaker** والمحدث الجليل أحمد شاكر and **Mahmoud Shaker** شاكر العلامة محمود of Egypt, **The great Mufti of Saudi Arabia Imam Mohammad Ibrahim** مفتي السعودية الجليل الشيخ محمد بن إبراهيم, **the great Scholar of Tafseer Abdel Rahman Al-Dousary** الشيخ العلامة المفسر عبد الرحمن الدوسري of Saudi Arabia. Although some of these scholars did not openly state their opinions about the existing governments they were very clear and straightforward in condemning governments who adopt any Man-Made Laws.

Core Principles of Group 7:

The core principles of this group can be summarized in the following points:

- This group acknowledges that present governments are secular and therefore are out of Islam “the systems not the individuals”.
- Although they do not name any individual as such, they perceive the heads and major participants in setting up the legislative councils of the anti-Islamic secular laws as Kuffar. They show evidence from Quran and Sunnah,

²⁹ Their might be a question mark on Sayed Qutb in terms of what he was accused of in regards to the Attributes of Allah ﷻ, so some one can claim that he is not Ahlul Sunnah in that regard. The reply would be that this study is about the stand of scholars in regards to specific rulings. Secondly, many studies were conducted to clear Sayed Qutb’s name from some of these accusations, except his *Taweel* of the “Istiwa’aa”. However, Ibn Al-Jawzi and many other great scholars made such mistakes, and had never been labeled as Kuffar by any scholar. Allah ﷻ knows best.

Usool Al-Fiqh and Tafseer to that effect. They believe that such systems have to be removed to make way to Islamic governments. Democracy and democratic process that is controlled by such systems are merely a distraction and false hopes. Building the Ummah in general and the Muslim individual, with the feeling of *Walaah* “belonging” to this Ummah is the way to change.

- They perceive that ruling with secular laws as major Kufri and as a violation of the first right of Allah ﷻ as the sole governor in Muslims’ lives.
- They call upon other groups, who do not agree with this approach to refute the presented evidence with Quran and Sunnah, but this refutation hasn’t materialized yet! Other groups call them names such as “Khawarij”, “Extremists” and “Takfeeris”! But with no Islamic intellectual reply to the evidence.
- They tend to write a lot in theorizing their views, with more in depth proofs than the previous group, who tends to theorize with less hard core Islamic proofs and more on-the-surface analysis.
- They are adamant about the *Ijtihad* and *Taqleed*, but they perceive scholars as those who hold and acquire the required knowledge and have established Islamic intellectual work rather than just a certificate from an official institute, where it is mostly controlled by those who favour characters who agree with their views.
- They openly call a person who commits major Shirk *that has been proven as an act of Shirk through crystal clear evidence of Shari’ah*, with the label that Allah ﷻ cast on such person. They believe that the fear of using a legitimate description that was used in Quran and Sunnah, *with all the necessary conditions applied*, is a tactic that was promoted by government-advocate groups and government officials to deter common Muslims *العوام* from realizing the real situation that the Muslim Ummah has sank into this chaotic state of affairs by being ruled by

secular, non-Islamic, Man-Made Laws in opposition to every single principle of being obedient to Allah ﷻ.

- They strongly oppose participation in the democratic process, based on theoretical and practical basis. Not only is democracy un-Islamic in its nature, the entire participation in secular parliaments experiment has not proven any benefit to Muslims. It only casts legitimacy on existing governments and misleads more and more of the common Muslims العوام. Although they recognize the danger of allowing common Muslims to judge people as Kuffar, they recognize that this case is not a case of minor Kufr; that is described in Sunnah as “Kufr”³⁰. To legislate and to establish a parallel Shari’ah to control the lives of Muslims is a case of major Kufr and a fundamental disobedience to Allah ﷻ, since it claims part of the right of Allah ﷻ as an Illah إله ,.
- Although this group call for much peaceful solution in dealing with the existing situation of the Ummah, they still perceive Jihad as an alternative in the lives of Muslims. However, Jihad has its conditions as any other Ibadah in Islam. It has to have all circumstances in favour of it, and all the ways and means are taken for its advantage; as taught in the Sunnah of the Prophet ﷺ in Mecca. However, this does not call for application of other Meccan rules. Such rules apply where and when and to whoever meets the criteria of such ruling. This group calls for what can be known as the “Revival of the Ummah”³¹ through spreading the correct understanding of Tawheed and the correct application of its rules.

³⁰ Such as of a women to her husband when denying his bounty over her, or when two Muslims fight

³¹ A term that is has always been used by Sheikh Abdel Majid Al-Shazly of Egypt.

Eight^h Group: the Jihadis of Ahlul Sunnah Wal-Jama'a
الجهاديون من أهل السنة

This group is the last of the spectrum of those who claim to follow the evidence of Quran and Sunnah as guidance to their rulings and Fatwas. This group is represented by many known figures in the present time.

- They agree with the understanding of Tawheed of the previous group on a theoretical level.
- However, they believe that Jihad is the only viable solution at the moment and that the ruling of Jihad in this time is applicable. Removal of these systems is bound to happen by force and now rather than later, after the revival of the Ummah through methods of peaceful Da'wa.
- They also differ from the previous group in being less active in theorizing their own views.
- They differ from the previous group and others for that matter, in some details; such as the ruling of Islam in killing innocent civilians who are non-combatants. This might be affected by their stand and perception of the present situation.
- The stand of this group also differs from that of the previous group in Takfeer of individuals in the police, security forces, and army personnel of secular states in Muslim lands. This group clearly apply Kufr of *Walaa* to all individuals who belong to any security, police, or armed forces of these governments. Group seven, on the other hand, does not go that far. They do not consider the average individual, who works for the police, security service, or army as Kuffar. They consider these individuals as ignorant of the situation, rather than opponent of Tawheed. Ignorance of *Manat* (مناط) or situation is different from ignorance of Tawheed. Group seven claims that such individuals are largely misled.

Such misled individuals follow the system and have faith in the leaders. It would be a mistake, according to group seven, to consider a soldier or an officer a kafir, even if they fight Muslims. However, in a combat situation and under such vague circumstances, two Muslims can fight and kill one another, where one is a sinner and the other is not. It is evident from Quran and Sunnah that just fighting between Muslims does not constitute major Kufr of either of them. The two groups agree on the ruling of those who actually legislate and enforce secular rules on both the public and government servants.

- The first and second groups, as well as some individuals belonging to other groups in general, label this group as “Khawarij”, although this group does not made Takfeer of any Muslim sinner (drinking, adultery...etc), except what we mentioned above, which to a large extent is a *Manat* mistake on their part. However, they do not make Takfeer of those who consume alcohol, commit adultery or any other clear and obvious consented upon sin. They have wrong *Ijtihad* when it comes to Jihad tactics, but the description of Khawarij does not fit their Aqeeda profile.

Conclusion

It is essential to understand that:

1. Although some of the above groups call for abandoning *Taqleed* especially in Fiqh, they promote *Taqleed* in Usool Al-Deen or Tawheed! This is the reverse of the Salaf’s or Ahlul Sunnah’s stand. It is basic knowledge that there is no *Taqleed* when it comes to Tawheed. One should not say: “I believe that this is what Tawheed means because Sheikh “whoever” told me so, and I am not capable of understanding on my own”! This is an absurd statement in that context. When it comes to Fiqh where knowledge of principles of Hadith and Tafseer,

areas of *Ijma'a*, previous Fatwas of scholars, Usool Al-Fiqh and many other sciences are required to pass a Fatwa, common Muslims should not make any *Ijtihad*. But, when it comes to Tawheed, the origin of Deen, it is unacceptable to make *Taqleed* of anyone. Allah ﷻ said in Quran:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ، أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

“When thy Lord drew forth from the Children of Adam from their loins, their descendants, and made them testify concerning them, (saying): “Am I not your Lord (Who cherishes and sustains you)?” They said: “Yea! We do testify!” (this), lest ye should say on the Day of Judgment: “Of this we were never mindful., Or lest ye should say: “Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?” Al-A'araf 172.

In this verse, Allah ﷻ decreed that *Taqleed* of the parents, teachers, environment, culture or any other external factor, or *Jahl* (ignorance³²) is not acceptable in the matters of Islam and Kufr; i.e. Tawheed.

2. It is essential to sharpen the mind, and jump-start it to learn Tawheed, and what conditions and limitations it might have. Maybe one can not study for himself, but he/she better read, rather than merely listen. Islam direct

³² The subject of *Jahl* in Shari'ah is a delicate matter and has a lot of inferences and implications. The author of this book has published a book on this subject, under the title of "Al-Jawab Al-Mufeed in the Ruling of the Ignorant of Tawheed", which was re-published by the committee of Fatawa of Saudi Arabia in 1991.

Muslims to find out what might be missing in the understanding of Aqida or its application. Muslim should never turn away from any one who explains Tawheed except if he/she belongs to a deviant sect like Sufism.

3. Muslims should be encouraged to seek knowledge especially in the area of Tawheed and principles of Deen. It is the only way to have confidence when standing before Allah ﷻ on the Day of Judgement with the right word “La Illah Illa Allah” with all its meaning and not to miss-out any part of it.

May Allah ﷻ help us all to gain the necessary knowledge to save ourselves on that day when nothing will help but His Mercy followed by our deeds.

Chapter Three

Counterfeit Salafis³³ ...How they went wrong!

In the previous chapters, we showed the theoretical differences that led to split the “Salafis” to afore-mentioned eight groupings. As stated before, it is not what each group (or an individual for that matter) claims that matters. What matters is whether the presented evidence:

1. Is consistent with the Tafseer and Usool Al-Fiqh rules.
2. Include all the relevant evidence that relates to the subject without twisting the meaning or performing unnecessary *Taweel* to the text.
3. Has a reference to old and contemporary scholars, as long as the reference is not an advocate of a Bida’a or wrong interpretation; for example a scholar who advocates the *Taweel* of the Attributes Allah ﷻ can not be quoted in that specific matter, however, can be quoted in other subjects. Another example of a scholar who separates Iman from action, which is the corner stone of Irjaa, should not be referenced in any subject relating to Tawheed or Iman.
4. Complies with the general direction of Shari’ah as stated in the Shari’ah objectives chapter of Usool Al-Fiqh.
5. Deals with Shari’ah as a whole not as fragments. It is the way of people of Bida’a to fragment the evidence, break it up, and ignore those pieces which do not comply with their advocated theory.

It is imperative to state that when it comes to Tawheed, there is very little or no room to differ. The message of Allah ﷻ has always been crystal clear and consistent

³³ Translation of “أدعياء السلفية”

throughout the path of all the messengers and prophets (may Allah have peace on them). It is always useful to remind ourselves that there is “no *Taqleed*³⁴ in Tawheed”. *Taqleed* can be in Fiqh, although the stand of Ahlul Sunnah is to call it *Itiba’ a*³⁵.

We also need to emphasise the point that any Fatwa consists of two main parts: the *Hukm* (Ruling) of Shari’ah in that matter, and the situation that the person requesting the Fatwa is presenting. It can be put in a form of equation as follows:

$$\text{Fatwa} = \text{Hukm}^{36} + \text{Situation (Manat)}$$

To clarify with an example; let’s assume that a person takes a drink in a cup to a Mufti³⁷ to know whether this drink is *Haram* (prohibited). If the Mufti says: “well, *Khamr* (wine) is *Haram*, then he did not provide a Fatwa, since the man, at that point, still does not know if this specific drink is *Haram*. But, if the Mufti checks the drink and finds out that it intoxicates a person if consumed in larger quantities, then any single drop of it is *Haram*. Thus, the Fatwa would be: yes, this drink is *Haram*. So, as we can see, the Mufti built his Fatwa on two components: the original *Hukm* in Shari’ah, which is always available to be applied to a case and the second component, which is the specific components of that drink (also called the *Manat*).

³⁴ *Taqleed* is following another person blindly.

³⁵ *Itiba’ a* is following a person based on knowing the evidence, even while not fully comprehending it. Ahlul Sunnah encourages the common Mulsim to ask for the *Daleel* (evidence) to have the sense of following the Prophet ﷺ rather than another man.

³⁶ This is provided that *Conditions* and *Hinderants* are taken into consideration.

³⁷ Mufti is the person who has the knowledge and capacity to give a Fatwa.

Counterfeit Salafis between Sufis and Khawarij

Different Approach ... Same outcome!

The Jamis & The Madkhalis *الجامية والمدخلية*

In chapter two, we laid out a map of the Salafi groups. The definition of the Salafiyyoon which we used is “every group who, correctly or incorrectly, claims that the source of knowledge is Quran and Sunnah, as reported and interpreted by the companions and the followers”. We argued that those who fit into this criteria can be categorized into eight groups, of whom the first group (Al-Jamis *الجامية* and Madkhalis *المدخلية*) and the second group (Al-Albanis *الألبانية*) are the most radical in adopting principles rooted in Irjaa. The details of all of the eight groups’ Aqeeda and principles will be discussed in the upcoming chapters of the book *Insha Allah*. However, this book concentrates on the impact of this disastrous school of thinking on future generations and on the future of the Islamic Da’wa, as presented by other groups. Although the effect of this group, and consequently, the number of its followers is limited, it is beneficial to reveal their deviance and the damage they inflict on Da’wa.

It is necessary to establish the point that it is not our goal to favour any group over the other. It is rather to show the basis on which these groups are perceived by the rest of the Islamic spectrum.

The problem with these two groups, as perceived by others, who disagree with them, is most critical and dangerous considering the impact they have on the generation of followers they attract. In general, they produce an alienated, brain-washed, withdrawn, submissive and passive generation of youth. To clarify and verify this statement, we will go over the logic they present as evidence which leads to such outcome,

and show how this matches the Sufis approach and goes hand-in-hand in serving the purposes of Islam’s opponents.

We included the Arabic text so as to encourage any misled followers to ensure for themselves the authenticity of the evidence that prosecutes those whom they blindly trust.

The logic, or as they call it “evidence”, these groups use as basis for their stand is as follows:

A) The Basis

1. Iman is to know Tawheed, and to believe in it. These two parts (knowing and believing) are the “**conditions of correctness**” شروط صحة of Iman. Actions are not part of Iman. However, actions are “**conditions of completeness**” شروط كمال of Iman.
2. Hence Kufr does not occur, mostly, by performing an act. It only occurs if someone fails to believe. It is completely tied to belief of the heart.
3. Although some of the individuals belong to these groups does not explicitly say what is stated above, the consequence of their stand dictates this understanding.
4. Those who say that some actions can signify Kufr, without the need to refer to the effect on the belief in their hearts, are Khawarij.
5. Allah ﷻ labelled those who rule with laws other than Shari’ah in Quran as Kuffar (Al-Maidah 47). However, this is a minor Kufr, as it is an action. Ibn ‘Abbas’ statement is a proof of that. Those who do that are sinners, but not Kuffar.
6. It follows that the rulers of the Muslim lands are Muslims and the governments are Islamic.
7. Hence, as in the Hadiths, which instruct Muslims to follow the rulers and obey them and not to stand or revolt

- against them, Muslims are instructed to accept these governments and obey and follow their leadership.
8. Those who revolt against these governments are Khawarij, since they claim that these rulers are Kuffar. It is the stand of Khawarij that sinning is Kufr.
 9. The issue of following the rules of Allah ﷻ is all together not at the center of the Islamic beliefs. It is only an obligation “*Wajib*” that Muslims should carry out, but it is not a vital issue in their lives³⁸. Those who claim so, and call for Islamic rules to prevail and are ready to sacrifice their lives for that cause, are promoting “Political Islam”.
 10. Hence, Muslims should not be promoting “Political Islam” and should not think about politics altogether. Muslims should leave politics to politicians and should trust their rulers.

The opponents of these groups claim that this logic/evidence has many flaws. However, as this logic is faulty, the leaders of these two groups move to the second set of evidence, which aims at brain-washing the youth who, to their disadvantage, are introduced to these people and exposed to their ideology in the early years of searching for Islam.

B) The Trick!

The new set of “evidence” goes as follows:

1. Allah ﷻ said “فاسألوا أهلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ” which roughly means “So, ask the People of Thikr (the message) if you do not possess the knowledge” Al-Nahl 43.

³⁸ Al-Madkhali has wrote a book lablled ‘The Methodoly of the Prophets in Calling people to the Way of Allah ﷻ’, where he perceived ruling with shrait as a side issue and not in the core of Tawheed.

2. It follows that no one can talk about any issue of Deen except those who possess knowledge.
3. The “Sheikh” that is worthy to be followed has to possess two major qualifications:
 - Graduate from certain universities, mostly Mecca and Madinah Islamic Universities.
 - The knowledge and opinions of the Sheikh must match what they promote as “the correct knowledge” which we laid out above.
 - It is always useful to wear with “*Jilbab*” and “*Ghotrah*” for the extra credit!³⁹
4. Their Sheikhs are the only ones who Muslims should listen to.
5. Young Muslims, who are mainly victims of this approach, are stripped out of their brains, since they have no qualifications to think and are given a couple of telephone numbers and internet links to view when confronted with any issue; whether it is a Fiqh question or a normal day-to-day incident that a child can grasp the right answer for.
6. Cultivating a culture of disrespect for scholars who, in their views, made a mistake! They compile lists of people, which they call *Jarh* and *Ta'deel*! and make their victims follow these lists and install fear in them of even talking to other scholars, as they are “not trustworthy”!
7. This train of thought made them dare to encourage their victimized followers to snitch on their fellow Muslims! Ali Al-Halabi, an astray Jordanian character who belongs to the Counterfeit Salafi group, gave a Fatwa that allows his followers to report to the “authorities” those who call for Islamic Laws to be adopted in Muslim lands and for

³⁹ It does not mean that Saudis do not have great and respectful scholars. On the contrary, many/most Saudi scholars, as other scholars from other Muslim countries are of Ahlul Sunnah. It is the land of Muhammad Ibn Abdul Wahhab. It is only the wrong criteria and perception of scholars that make these people judge superficially.

obedience to Allah ﷻ as part of Tawheed Al-Ibadah to be correctly and comprehensively applied.

As we mentioned before, we can draw the similarity between these approaches, in the second part of it, to the Sufis' approach of raising their followers. The "Sheikh" in the Counterfeit Salafi approach is the equivalent of the "*Walie*" or the "Sheikh" of the Sufis. Both are the only legitimate source of knowledge, with an added twist from the Salafis in using the verse of Surat *Al-Nahl* to substantiate their claim. Both cultures produce subservient followers who can not develop their own mind even in the smallest issue that humans can think of, to the benefit of keeping such "Taboos" or "Sheikhs" in the driving seat! I will *Insha Allah* discuss the flaw in their trick in using this verse.

C) The Outcome:

According to the opponents of the "Counterfeit Salafis", their approach delivers a generation that:

1. Has no capacity to independently think in any subject.
2. Can not differentiate between right and wrong without going back to a 'Sheikh' that resides somewhere in the world to give directions to "those who do not know".
3. Always has the feeling of slavery to other humans, as one is totally dependent on others to tell him if, for instance, killing of Muslims around the world is good or not!.
4. Is Passive and indifferent to Muslims' problems. This group of "Counterfeit Salafis" made a portion of Muslims youth heartless. They see Palestinians die every day, women and children in the hands of the Zionist soldiers, and their only response is: they deserve it! They should not resist! *Subhuman Allah*. These people became supporters of the Zionists and the new Crusades against their Muslim brothers and sisters, without knowing that this stand may lead to Kufr. If this is not serving the Zionists and Crusaders to achieve their goal, I don't

- know what does then! This attitude is against every sense of Islam.
5. Withdraws from the equation of Muslim movements to gain victory which was promised by Allah ﷻ to the believers who carry out their part of the struggle and change themselves to be worthy of Allah's help in changing themselves to the best.
 6. Provides support to those who oppose, remove, and change the Laws of Allah from the lives of Muslims. While damning, insulting and opposing those who steadfast against such establishments. By doing so, it is ironic that they became closer to the group on the opposite end of the sectarian continuum: the Khawarij.
 7. Creates circles of culture of hate and disrespect for many of the great Da'wa scholars who are, in terms of knowledge, of much higher rank than their insignificant, self-declared "Sheikhs"! And have given Da'wa much more production, literature, books and lectures than just compiling lists of people and damning all opponents.

As Imam Al-Shatibi الشاطبي stated in his book "Al-I'tisam بالإعتصام", quoting many of our good "authentic" Salaf, it is ultimately rare that the heads of any Bida'a would change their stand for reasons that he stated in his book.

We will, *Insha Allah*, go over the three sections stated above starting with the "Basis" or "Evidence" or the "Logic" these "Counterfeit Salafis" promote. However, I will not go into details of every point as some are already proven and are publicly will known as a deviation from Ahlul Sunnah's approach.

Chapter Four

Refutation of the Basis!

This Chapter provides a scientific discussion of the basic fundamentals and opinions that are adopted by the first two groups of Salafis.

1. View of the Majority of Scholar's in Iman⁴⁰:

It is well known in Aqeeda and the history of sects that the belief that actions are not part of Iman was never adopted by the majority of scholars of Ahlul Sunnah. Iman has always been "Saying and Action which increases and decreases"⁴¹. Al-Albani (May Allah have mercy on his soul) adopted the view, contrary to Ahlul Sunnah. However, Abu Hanifah and the Hanafis also adopted this stand before⁴². However, Hanbalis, Shaf'ies and Malikis had the right view of Iman as explained in their books.

2. Reaction of Hanafis for adopting this view of Iman:

As a reaction to this "Irjaa-like" point of view in Iman, adopted by the Hanafis, the Hanafi scholars adopted a very strong stand in terms of associating Kufr to many actions that appear to go against Tawheed. A look into a

⁴⁰ It is important to mention that we haven't detailed the evidence of well recognized points; such as the refutation of the belief that Iman is only the action of the heart, as it is detailed in many reference books of the successors of the followers to their time. Amongst these books is the famous "Book of Iman" by Ibn Taymiyah and the recent "Book of Iman" by Mohamad Na'iem Yaseen. Also, this author gathered many references and provided a detailed discussion of this point in my book "The Reality of Iman".

⁴¹ Refer to "Book of Iman" by Ibn Taymiyah for many other references by Ahlul Sunnah on that subject. Please see "The Reality of Iman" by Tariq Abdelhaleem, in Arabic, "Iman" by Muhammad Na'iem Yaseen, in English p. 169.

⁴² A detailed discussion of this point is provided in "The Reality of Iman" Tariq Abdelhaleem, chapter 2, footnote 2.

Hanafis books such as “*Al-Fiqh Al-Akbar*” by Mula Ali Al-Qari shows how strict Hanafis were when it came to any action that might carry a sign of Kufr. They stated that even giving a gift to a “Magi” in the spring feast⁴³ is an act of Kufr!

3. **Opposite Reaction of the “Counterfeit Salafis” to that of Hanafis for adopting the same view of Iman (The Practical Kufr vs. Kufr by Action):**

Though the Hanafis realized the weakness in their approach to Iman and compensated for it, the “Counterfeit Salafis” took the wrong remedy to the same problem. Their treatment was exactly the opposite of the Hanafis and they set-aside the fact that they adopted the opposite opinion of the majority of Ahlul Sunnah. They portray actions that signify Kufr as sins. The detail of that is as follows:

They confused actions that are called “Practical Kufr” الكفر العملي which signifies a minor Kufr or the Kufr that is identified in Sunnah and Hadith, with the “Kufr by Action” كُفْرُ الْعَمَلِ, which is identified as an “Action” that reflects the failure of the heart to hold the minimum amount of Iman required for a person not to depart from Islam completely. An example of that is in the verse of Al-Tawba 65-66:

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ
تَسْتَهْزِئُونَ ، لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

*If thou dost question them, they declare (with emphasis):
"We were only talking idly and in play." Say: "Was it at
Allah, and His Signs, and His Messenger, that ye were
mocking?" Make ye no excuses: ye have rejected Faith after*

⁴³ Magi المجوس are the predecessors of the Iranian Shiat who used to worship fire, and the Spring Feast is called ‘Nayrooz’.

ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.

In this verse, although these three men who insisted that they were joking and playing around when they made fun of the companions, while riding with the Prophet ﷺ, Allah ﷻ revealed that they are actually disbelieved as their action is a proof of what was in their hearts⁴⁴. This is what is known as *Kufr Al-A'amal*⁴⁵ (**Kufr of action**). There was another incident that was revealed in another verse:

⁴⁴ Refer to Ibn Katheer, Al-Tabari, Adwaa Al-Bayan by Al-Shanqiti for the Tafseer of this verse.

⁴⁵ In Hafiz Hakami's book "100 questions and answers in Aqeeda":

100 سؤال وجواب في العقيدة :

"س : وإذا قيل لنا هل السجود للصنم والاستهانة بالكتاب وسب الرسول صلى الله عليه وسلم والهزل بالدين ونحو ذلك ، هذا كله من الكفر العملي فيما يظهر فلم كان مخرجاً من الدين وقد عرفتم الكفر الأصغر بالعملي؟"

ج : اعلم أن هذه الأربعة وما شاكلها ليس هي من الكفر العملي إلا من جهة كونها واقعة بعمل الجوارح فيما يظهر منها ، ولكنها لا تقع إلا مع ذهاب عمل القلب من نيته وإخلاصه ومحبته وانقياده لا يبقى معها شيء من ذلك ، فهي وإن كانت عملية في الظاهر فإنها مستلزمة للكفر الاعتقادي ولا بد ، ولم تكن هذه لتقع إلا من منافق مارق أو معاند مارد . وهل حمل المنافقين في غزوة تبوك على أن (قالوا كلمة الكفر وكفروا بعد إسلامهم وهموا بما لم ينالوا) إلا ذلك مع قولهم لما سئلوا (إنما كنا نخوض ونلعب) قال الله تعالى : (قل أباالله وآياته ورسوله كنتم تستهزؤن لا تعتذروا قد كفرتم بعد إيمانكم) . ونحن لم نعرف الكفر الأصغر بالعملي مطلقاً بل بالعملي المحض الذي لم يستلزم الاعتقاد ولم يناقض قول القلب وعمله "

"Q: if we are asked if bowing to an idle or making fun of Quran or insulting the Prophet ﷺ or the like (of actions that signify kufr without the need to test one's heart)?

A: We answer: these four things and the likes of them are not of the "Practical Kufr", except that they are physical actions, but they never occur except when there's no Iman in the heart, as in the verse of Al-Tawba 65... we did not define the minor Kufr as that made through physical actions, but by those actions that are done without conflicting with the Iman in heart and do not signify the belief and the action of the heart". This quote proves that there are actions that are made physically that can signify Kufr without the need to refer to the heart since they are indicative of it. Also see Sheikh Bakr Abu Zaid's book "درء الفتنة عن أهل السنة".

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ
يُرِيدُونَ أَنْ يُتَّحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ
أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

“Have you not turned your vision to those who declare that they believe in the revelations that have come to you and to those before you? Their (real) wish is to resort together for judgment (in their disputes) to the Taghut (authority other than Allah), though they were ordered to reject it. But Satan's wish is to lead them astray far away (from the Right).” Al-Nisaa 60.

In this verse, Allah ﷻ said in His words that those who want to Judge with laws other than Allah’s are not believers in the matter of fact; they only pretend that they have Iman, but in reality they don’t. If they claim that they are believers, then we say: no you are not; your action reflects what’s in your heart. This is a clear example of the sort of actions where the belief in the heart should not be considered when judging the acting party. If the person who judges with other than the Laws of Allah ﷻ swears he is a believer, we say: Allah ﷻ knows you better than you know yourself, and Allah ﷻ says the Truth. Sheikh Mohammad Ibn Ibrahim, the great Mufti of Saudi Arabia prior to Ibn Baaz, said in his collection of Fatawas:

(... فإن قوله عز وجل " يزعمون " تكذيب لهم فيما ادعوه من الإيمان فإنه لا يجتمع التحاكم إلى غير ما جاء به النبي صلى الله عليه وسلم مع الإيمان في قلب عبد أصلاً، بل أحدهما ينافي الآخر، والطاغوت مشتق من الطغيان وهو مجاوزة الحد فكل من حكم بغير ما جاء به النبي صلى الله عليه وسلم أو حاكم إلى غير ما جاء به النبي صلى الله عليه وسلم فقد حكم بالطاغوت وحاكم إليه ...)

(...as Allah says: *They claim*; is telling that they lie in what they claim about their Iman, as ruling with Man-Made Laws can never mix with Iman in one heart; one contradicts the

other, and the word *Taghoot* means extreme injustice and exceeding the limits, so anyone who rules with other than what the Prophet ﷺ showed us is ruling with *Taghoot*...)

4. **The Difference between Ahlul Sunnah And Khawarij:**

It is important to mention to the misled youth, that the Khawarij's opinion is completely different than that of Ahlul Sunnah's. Khawarij say that if some one commits adultery, or drinks wine, or even lies, he/she becomes a Kafir, and out of the boundary of Islam. These actions are perceived by Ahlul Sunnah, with no contradiction between them, as sins. However, ruling by Man-Made Laws are, to say the least, controversial⁴⁶, so this point has to be referred back to Quran and Sunnah for clarification.

5. **Discussion of the verse of Surat Al-Maidah 47:** **“ومن لم يحكم بما أنزل الله فأولئك هم الكافرون” “and those who rule with other than what Allah revealed, are The Kuffar”:**

The Essence of Tawheed: is Tawheed Al-Ibadah, which is stated in many verses of Quran. However, it was stated in terms of three distinct actions in Surat Al-Ana'am:

أَفَعَيَّرَ اللَّهُ أُنْتَعِيَ حَكَمًا

Should I take other than Allah as a Judge? Al-Ana'am 114

قُلْ أَعَيَّرَ اللَّهُ أُنْتَعِدُ وَلِيًّا

⁴⁶ It is actually not controversial, but in the art of argument, if you have a of disagreement with an opponent, it has to be dropped as an evidence for both parties. This means that it can not be used as evidence that those who say it is Kufri are Khawarij. Please refer to the “Art of *Jadal* and *Munatharah*” (argument and controversy) by Sheikh Al-Shanqiti.

Should I take other than Allah as a Wali? Al-Ana'am 14

قُلْ أَغْيِرَ اللَّهُ أْبْغِي رَبًّا

Should I take other than Allah as my Lord (that deserves to be worshiped)? Al-Ana'am 164

Examples of the verses of the Governorship of Allah ﷻ:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

If any do fail to judge by what Allah hath revealed, they are Unbelievers. Al-Maidah 44

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

And if any fail to judge by what Allah hath revealed, they are wrongdoers. Al-Maidah 45

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

If any do fail to judge by what Allah hath revealed, they are those who rebel. Al-Maidah 47

وَأَنْ أَحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْتَرَاهُمْ أَنْ يَقْبَلُوا مِنْكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

And this (He commands): judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious. Al-Maidah 49

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah? Al-Maidah 50

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ
يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا
بُعِيدًا

Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the Right). Al-Nisaa 60

إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

If not Him, ye worship nothing but names which ye have named - ye and your fathers - for which Allah hath sent down no authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not. Yusuf 40

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds! Al-A'araf 54

قُلَّا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا
قَضَيْتَ وَيَسَلِّمُوا تَسْلِيمًا

But no, by thy Lord, they can have no Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction". Al-Nisaa 65

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا
لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ

They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ, the son of

Mary; yet they were commanded to worship but One God: there is no god but He. Praise and glory to Him: (far is He) from having the partners they associate (with Him). Al-Tawbah 31

The three actions are widespread in the Quran in many verses, which indicates that: upholding the Laws of Allah ﷻ as a **Judge** in Muslims lives (individually and collectively) and as a **Wali**, and to only worship Him in making Dua'a and **Nusuk** (rituals) are the general rules of *Asl Al-Deen* (Origin of Deen), not of the *Furo'u* (branches of Deen). The **Hukm** of inheritance or of buying and selling or marriage are all examples of branches of Shari'ah. Tawheed is the origin of Deen and the essence of the prophetic message. Tawheed is to obey Allah ﷻ in Ibadah. Following His Laws is the highest shape of Ibadah, as the word **Ibadah** in the Arabic language means: **to submit and obey**. Such general rules can not be refuted by single evidence as explained in *Usool Al-Fiqh*⁴⁷.

⁴⁷ To further expand on this point, we stated that “General Rules” are those Rules that are derived from individual evidences of Quran and Sunnah (called single/particular evidences). These Rules become of higher judgment status over these particular evidences. There are two methods to extract these General Rules:

1. The “Text” that spells out the Rule if available: such as the Ayah “And **every** Human being’s fate we have fastened to his own neck”. This statement is true and general for every human being. Other phrases can also give the “Generalization” text such as:
 - a. The letter “The”, such as: “The divorced women shall wait concerning themselves for three monthly periods.”
 - b. The letter “If” when attached to a type/name that doesn’t have “The” as a predecessor, such as: “O ye who believe! if a wicked person comes to you with any news, ascertain the truth”.
 - c. The word “whoever” when in denial context, such as: “whoever fails to judge by what Allah hath revealed, they are the Unbelievers”.
2. There can be other verses that make this general text specific to some of the cases that are under the original general text, and make exceptions to some cases that were originally included in the

Having said that, let's examine the verse of Surat Al-Maidah in details. We will discuss the Governorship of Allah ﷻ, and provide nine ways of looking at verse Al-Maidah 47, which will show that it can never signify minor Shirk or Kufr.

general text inference. It is safe to say that every general statement in Quran had been limited to specifics, as Imam Al-Shaf'ie said, except the Ayah: "And Allah knows every thing".

3. The "Comprehensive Survey" of evidence that covers the subject of the search, wherever it is found, until it forms a solid, undeniable and fundamental rule that, considering the vast number of its founding elements, becomes dominant over any individual or specific evidence in its subject. An example of that is the rule "No harm is to be bared, and no harm is to be inflicted". As a standalone text, it was reported in a weak Hadith. However, the meaning of the Hadith is spread over Shari'ah in a vast number of Quran, Sunnah rulings and Sirah events to the extent that it outweighs the single Hadith and rules over it. Ayas such as: "No mother shall be treated unfairly on account of her child. Nor father on account of his child" Al-Baqarah 233, or the ruling of the Prophet ﷺ in the matter of Al-Zubair and the person who denied him the right to have access to water through his land, and many other single evidences. In fact, that is how character judgment is normally established for certain people of being generous or kind; by adding the individual incidents to establish the general meaning with which they are judged by. In Shari'ah, the category of the "Comprehensive Rules", which are five, and the 'General Fiqh Rules', which are lower in level than those Comprehensive Rules, are established through this type of evidence. An example of these Rules is "if matters get tighter, it eases up" or "necessities allow the prohibited".
4. The scholars of Ahlul Sunnah established that the correct approach for extracting rulings is to consider both the individual/specific evidence and the "General Rule" under which the incident falls. Neglecting either would make the ruling incorrect. However, they limited the effect of the particular evidence in refuting a General Rule; because refuting a General Rule by single evidence is like refuting many specifics that the General Rule was established upon by a single specific.

6. **Ibn ‘Abbas’ statement “Kufr that is less than the Kufr:” “كفر دون كفر”:**

In the course of refuting the typical argument that uses this statement in the wrong context, we will present nine fundamental points to illustrate that the quote is not applicable to the present situation:

a. العموم يبقى على عمومه اللفظي إن تكرر وتقرر: قال الشاطبي: الثاني: أنه قد ثبت في الأصول العلمية أن كل قاعدة كلية أو دليل شرعي كلي إذا تكررت في مواضع كثيرة وأتى بها شواهد على معان أصولية أو فروعية، ولم يقترن بها تقييد ولا تخصيص، مع تكررها، وإعادة تقررها، فذلك دليل على بقائها على مقتضى لفظها من العموم كقوله تعالى: {وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى} (1)، {وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى} (2) وما أشبه ذلك⁴⁸.

a. The General should be treated according to its generality if it is repeated and settled (as a rule): this is a common point which is normally discussed in Usool Al-Fiqh. Al-Shatibi said: it is proven in regards to the Shari’ah knowledge that if a Shari’ah established rule is repeated in many places and was used to prove many points and was never coupled with any specifics or conditions, it means that it is irrevocable and stays on its generality (without trying to commit it to a specific case). Looking at the verses of “*Hukm* of Allah” and that He is the One to judge in peoples lives (see the verses of Quran above), the verse of Al-Maidah 47 can not be specific to a case where we say: the ruler is Kafir *if*...as *if* specifies a case that is against the general rules.

b. "من" في معرض النفي تفيد العموم: كما في آية " وَمَنْ لَمْ يَحْكَمْ بِمَا أَزْلَلَّ اللَّهُ فَإِنَّهُ مِنْ هُنَا لَا يُمْكِنُ إِلَّا أَنْ تَقِيدَ الْعُمُومَ الْمَطْلُوقَ بِغَيْرِ اسْتِنْتَاءٍ إِلَّا أَنْ يَكُونَ اسْتِنْتَاءً مُتَصَلًا كَمَا فِي آيَةِ الْبَقْرَةِ "، ومن لم يطعمه فإنه منى إلا من اعترف غرفة بيده" 249، يعني أنه كل من شرب منه كفايته (طعمه) فهو ليس من موسى، ثم استنتى من ذلك من اعترف غرفة بسيطة، كما في شواهد اللغة.

⁴⁸ Al-I'tisam, Al-Shatibi.

والمقصود أن الإستثناء من آية المائدة لم يثبت في القرآن متصلاً أو منفصلاً، بل ثبت خلاف ذلك من العمومات المتكررة والتقررة كما في بند 1.

b. The preposition “من” (whoever) in the Arabic linguistics, when succeeded by a negation letter “لم” signifies the extreme general that does not accept specificity or

exception, unless it is a “adjoin exception” “استثناء متصل” as in the verse of Al-Baqarah 249 “and those who do not drink from it belong to me, except if he just takes a sip off his hand”. So, the exception was adjoining. In Al-Maidah, there is no exception, adjoin or disjoint. So, it has to stay on its generality, which is taken right off the face value of its words as *Muhkam* محكم.

c. كلمة “يحكم” هي بمعنى التشريع المطلق لا مطلق التشريع : جاء القرآن بلفظ

“يحكم” ومصدره “حكم”. والحكم كما هو معرّف في قواعد الأصول: “خطاب الشارع لمجموع المكلفين بالإقتضاء والتخيير والوضع” أو في تعريف آخر “مجموع الأحكام الشرعية التكوينية والوضعية”. ومعروف أن الأحكام التكوينية خمسة: الواجب، المندوب، المباح، المكروه والحرام. ثم إن الأحكام الوضعية خمسة: السبب، الشرط، المانع، الرخصة والعزيمة والصحة والبطالان. ومحل شرحها تفصيلاً هو علم الأصول، ولكن الشاهد هنا أن الحكم المقصود هنا ليس بمعنى “الفعال” أو “التنفيذ” بل هو وضع تشريع متكامل يغطي مفهوم الأحكام الشرعية بشقيها، موازيا لما شرعه الله سبحانه. والمراجع للتشريعات الوضعية يرى أنها وضعت على نفس هيئة التشريع الإلهي ولكن بما يراه البشر من قوانين. فمثلاً: في القانون المدني المصري مادة 174: أن للزوج الحق في رفع دعوى الزنا على زوجته إن وجدها تزني في بيت الزوجية، ولكن إن ثبت أنه ارتكب جريمة الزنا في نفس البيت من قبل لم تسمع دعواه عليها” وقد جعل القانون زنا الزوج “مانعاً” من إقامة الدعوى، والله سبحانه لم يعتبر هذا من الموانع. كما أباحت القوانين الوضعية ما حرم الله من بيع الخمر وشربها وجعلت لذلك شروطاً ما أنزل الله بها من سلطان كأن يكون من يشترئها أكبر من 21 عاماً وألزمت باستخراج تصاريح مبيحة للبيع والتداول. وكل هذا تقنين وتغيير لرتب الأحكام التكوينية بأن جعلت الحرام مباحاً والمباح حراماً وقننت شروطاً وأسباباً وموانع لم يعتبرها الشارع. فهذا هو مناط “الحكم” الذي ورد في آية المائدة بمعنى التشريع لا مجرد إقامة الأحكام والتلاعب في البيّنات أو الظلم وتعدي الحدود كما يزعم من دخلت عليهم شبه الإرجاء وتلوث بجرثومتها.

c. Analysis of the word “Rule” يحكم in the verse: the work “To Rule” or to “Govern” يحكم does not mean encompasses those

who executes or acts against the Law of Allah ﷻ individually in matters pertains to their own lives. Those who interpret it this way are the Khawarij. The word “Rule” means as is stated in Usool Al-Fiqh: *Hukm*. In Usool Al-Fiqh is “the instruction of the one who has the authority to govern in the lives of Muslims, in all aspects of the two types of Rules: the commissioning commands and the circumstantial commands”⁴⁹. This means that the person, or the authority for that matter, who commits Kufr is the one who establishes a whole Shari’ah (set of laws), which replaces the Shari’ah of Allah ﷻ and makes his own Shari’ah as the authoritative source in Muslims’ lives. This is not to rule in individual cases against the Law of Allah ﷻ. This is to establish a parallel Shari’ah that substitutes the Laws of Allah ﷻ in all aspects of life and become the constitution that people adhere to. Such case has never occurred in the lives of Muslims except for short period of time over history; when the Tatar “Mongolians” invaded the Muslim world.

An example of the Egyptian Civil Law illustrates the difference between the two cases. It is said in the Civil Law of Egypt that “a husband is *allowed* to pursue a court case against his wife if she was caught committing adultery in the house of marriage”. “However,” the Law continues: “the case can not be pursued if it is proven that he committed adultery in the same house”. In this example, Egyptian law-makers made adultery of the husband an impediment (مانع) to pursuing the case. This illustrates the point that Kufr here is of a government that established a parallel Shari’ah; not simply a ruler who is unjust and unfair and commits sins by being unfair or unjust to his

⁴⁹ The commissioning command has five rulings: obligatory, prohibited, recommended, permissible and disliked. The circumstantial command has five rulings as well: reason, prerequisite, impediment, *Azimah* (intent) and *Rukhsah* (license), and correctness and negation.

people. They don't understand that it has never happened in the history of Muslims that the law of the land is something other than Quran and Sunnah. The Khalifas of the Ummayyads and the Abbasis always adhered to Quran and Sunnah, but they were unfair or unjust. They committed many sins such as taking money of people or even killing them, but it never happened that they declared the Shari'ah inactive and replaced it partially or completely with a Man-Made Laws.

d. كلمة "الكافرون" في القرآن: من الضروري أن نقيم قاعدة هامة من قواعد فهم التنزيل وهي ما ذكرها الشاطبي في "الموافقات"، قال: فكان القرآن أتيا بالغايات بتصويصا عليها، من حيث كان الحال والوقت يقتضي ذلك، ومنبها على ما هو دائر بين طرفيها، حتى يكون العقل ينظر فيما بينهما بحسب ما دله الشرع" وقد استخلص الشاطبي هذا المفهوم من وصية أبي بكر رضي الله عنه لعمر رضي الله عنه عند موته. وقد بين فيها أن الله "قد ذكر أهل النار بأسوأ أعمالهم لأنه ردّ عليهم ما لهم من حسن". فيؤخذ من هذا أن القاعدة القرآنية تأتي بالأطراف الغائبة وتدع السنة تبين وتشرح ما بينهما. فلذلك لا يمكن أن تكون كلمة الكافرون هنا بمعنى "الكفر الأصفر" إذ أن ذلك إنما يرد في السنة لا في القرآن، وإلا فما هي الصورة الغائبة في الحكم بغير ما أنزل الله، ولا يصح هنا أن يقال غير مؤمنا بها لأن الآية لم تتحدث عن إيمان أو جود، بلتحدثت عن ممارسة الحكم بمعنى التشريع المطلق.

d. The Word Kaferoon الكافرون in Principles of Tafseer: The work "Kaferoon" in Quran always indicates major Kufr. This is a great rule of Tafseer, that is mentioned in Al-Muwafaqat.⁵⁰ (الموافقات), as Abu Bakr رضي الله عنه said to Umar رضي الله عنه in his will "Have you seen, Umar, that Allah تعالى always mentioned the Kuffar in their utmost evil capacity, so people make Dua'a to stay away from their ways, and mentioned the believers in their best capacity of Iman so people ask Allah to make them like them". Al-Shatibi generalized this rule to read: "Quran always specifies the extreme points, and hence, points to the in-betweens". The in-betweens are found in Sunnah. The word Kufr was mentioned in Sunnah in a minor capacity such as in Hadith

⁵⁰ Al-Muwafaqat, Vol. 3, p. 140.

of Boukhari and Muslim “سباب المسلم فسوق وقتاله كفر” (swearing at a Muslim is a *Fisq* and fighting a Muslim is *Kufr*). We know that Muslims can fight and still be brothers in Islam as ﷺ said in verse 9 of Surat Al-Hujurat. Another example is the Hadith “ثلاثة لا تجاوز صلاتهم آذانهم العبد الأبق...” which roughly means “Three (individuals) whom they prayer does not pass the Azan, the slave who escapes from his master...” Muslim, Al-Termizie and Ahmad, Muslim put it under the chapter titles: Naming the escaped slave as *Kafir*. Also the Hadith “إنه من حلف بغير الله فقد أشرك” Ibn Majah (*whoever swears by the name of some one other than Allah, he is then committed Shirk*). All scholars considered *Kufr/Shirk* in these Hadiths as minor except if the person considers the one whom he swears by as great as Allah ﷻ. This rule of Tafseer shows that the word *Al-Kaferoon* in the verse of Al-Maidah 47 means the major *Kufr* and can not point to minor *Kufr*.

e. **تحقيق مقالة "كفر دون كفر"**: حين النظر في قول بن عباس الذي حكاه عنه أبا مجلز وعطاء:، فإننا نرى أن هذا القول كان يقصد إلى الرد على فئة محددة من الخوارج الذين أرادوا أن يخرجوا على حكم بني أمية ويتذرعون بقول بن عباس وأبي مجلز أو من هم من علماء التابعين كعطاء ليبرروا هذا الخروج، الذي نرى أنه لا مبرر له في حالة بني أمية إذ أنهم لم يشرعوا غير ما أنزل الله ولم يجعلوه قانونا يتحاكم إليه الناس، وهو الفارق الذي عجز من دخلت عليهم شبه الإرجاء في هذا العصر من أن يستوعبوه سواء علمائهم كالألباني مع جلالته في الحديث، أو عامتهم ممن أجلوه ونزهوه عن الخطأ وقلدهم دون تحقيق أو نظر، أو من اتبع مدعي العلم من قيادات الإخوان المسلمين. ونترك للمحدث العلامة – شيخ الألباني – الشيخ أحمد شاکر وأخيه العالم الجهد محمود شاکر في بيان ما نقصد إليه: يقول أحمد شاکر: (وهذه الآثار – عن بن عباس – مما يلعب به المضللون في عصرنا هذا من المنتسبين للعلم ومن غيرهم من الجراء على الدين يجعلونها عذرا أو إباحة للقوانين الوثنية الموضوعية التي ضربت على بلاد الإسلام. وهناك أثر عن أبي مجلز في جدال الإباضية الخوارج إياه فيما يصنع بعض الأمراء من الجور فيحكمون في بعض قضائهم بما يخالف الشريعة عمدا إلى الهوى، أو جهلا بالحكم. والخوارج من مذهبهم أن مرتكب الكبيرة كافر فهم يجادلون يريدون من أبي مجلز أن يوافقهم على ما يرون من كفر هؤلاء الأمراء ليكون لهم عذرا فيما يرون من الخروج بالسيف. وهذان الأثران رواهما الطبري وكتب عليهما أخي السيد محمود شاکر تعليقا نفيسا جدا فرأيت أن أثبت هنا نص الرواية الأولى للطبري ثم تعليق أخي على الروایتين.

" فروى الطبري عن عمران بن حدير قال: أتى أبي مجلز ناس من بني عمرو بن سدوس فقالوا: يا أبا مجلز أرأيت قول الله تعالى: ومن لم يحكم بما أنزل الله فأنتك هم الكافرون؟ أحق هو؟ قال: نعم، قالوا: ومن لم يحكم بما أنزل الله فأنتك هم الظالمون، أحق هو؟ قال: نعم، قالوا: ومن لم يحكم بما أنزل الله فأنتك هم الفاسقون، أحق هو؟ قال: نعم، قالوا: يا أبا مجلز، فيحكم هؤلاء بما أنزل الله (يريدون الأمراء الظالمين من بني أمية) قال: هو دينهم الذي يدينون به وبه يقولون، واليه يدعون، فإن تركوا منه شيئاً عرفوا أنهم قد أصابوا ذنباً، فقالوا لا والله ولكنك تفرق! قال: أنتم أولى بهذا مني (يعني أنهم هم الخارجين لا هو) لا أرى، وأنتم ترون هذا ولا تحرجون" فكتب أخي السيد محمود بمناسبة هذين النصين:

الله اني أبرأ إليك من الضلالة، وبعد، فإن أهل الريب والفتن ممن تصدوا للكلام في زماننا هذا، قد تلمس المعذرة لأهل السلطان في ترك الحكم بما أنزل الله وفي القضاء في الدماء والأموال والأعراض بغير شريعة الله التي أنزلها في كتابه وفي اتخاذهم قانون أهل الكفر شريعة في بلاد الإسلام. فلما وقف على هذين الخبرين، اتخذهما رأياً يرى به صواب القضاء في الدماء والأموال والأعراض بغير ما أنزل الله وأن مخالفة شريعة الله في القضاء العام لا تكفر الراضي بها والعامل عليها. والناظر في هذين الخبرين لا محيص له من معرفة السائل والمسئول، فأبو مجلز (لاحق بن حميد الشيباني الدوسي) تابعي ثقة وكان يحب علياً وكان قوم أبي مجلز وهم بنو شيبان من شيعة علي يوم الجمل وصفين، فلما كان أمر الحكمين يوم صفين، واعتزلت الخوارج، كان فيمن خرج على علي طائفة من بني شيبان ومن بني سدوس بن شيبان بن ذهل، وهؤلاء الذين سألوا أبا مجلز ناس من بني عمرو بن سدوس وهم نفر من الإباضية.... هم أتباع عبد الله بن إياض من الحرورية (الخوارج) الذي قال: إن من خالف الخوارج كافر ليس بمشرك! فخالف أصحابه ...

ومن البين أن الذين سألوا أبا مجلز من الإباضية إنما كانوا يريدون أن يلزموه الحجة في تكفير الأمراء لأنهم في معسكر السلطان، ولأنهم ربما عصوا أو ارتكبوا بعض ما نهاهم الله عنه، ولذلك قال في الأثر الأول: فإن هم تركوا شيئاً منه عرفوا أنهم قد أصابوا ذنباً، وقال في الخبر الثاني: إنهم يعملون بما يعملون وهم يعلمون أنهم مذنبون "

وإذن، فلم يكن سؤالهم عما احتج به مبتدعي زماننا من القضاء في الدماء والأموال والأعراض بقانون مخالف لغير شرع الإسلام، ولا في إصدار قانون ملزم لأهل الإسلام، بالإحتكام إلى حكم غير الله في كتابه وعلى لسان نبيه صلى الله عليه وسلم فهذا الفعل إعراض عن حكم الله ورغبة عن دينه وإيثار لأحكام الكفر على حكم الله سبحانه وتعالى، وهذا كفر لا يشك أحد من أهل القبلة على اختلافهم في تكفير القائل به والداعي له.

والذي نحن فيه اليوم، هو هجر لأحكام الله عامة دون استثناء وإيثار أحكام غير حكمه، في كتابه وسنة نبيه، وتعطيل لكل ما في شريعة الله... فإنه لم يحدث في تاريخ الإسلام أن سن حاكماً حكماً جعله شريعة ملزمة للقضاء بها ..

وأما أن يكون كان في زمان ابي مجلز أو قبله أو بعده حاكم حكم بقضاء في أمر جاحدا لحكم الله أو مؤثرا لأحكام أها الكفر على أهل الإسلام (وهي حال اليوم من أثر أحكام الكفر على أحكام الإسلام) فذلك لم يكن قط، فلا يمكن صرف كلام أبي مجلز والإباضيين إليه، فمن احتج بهذين الأثرين وغيرهما في بابهما، وصرفها عن معناها، رغبة في نصره السلطان، أو احتيالا على تسويغ الحكم بما أنزل الله وفرض على عباده، فحكمه في الشريعة حكم الجاحد لحكم من أحكام الله، أن يستتاب، فإن أصر وكابر ووجد حكم الله ورضى بتبديل الأحكام، فحكم الكافر المصر على كفره معروغ لأهل هذا الدين . انتهى نص أحمد ومحمود شاكر جزاهما الله خيرا عميما والجاهل بقدرهما عليه أن يسأل عنهما فهما علمين من أعلام الحديث واللغة العربية والتفسير لا يجاريهما أحد من أهل هذا الزمان ولا يكاد القرضاوي أن يفرض بعلمه طرف علومهما.

وانظر رحمك الله فهو يقول باستتابة من يتخذ هذه الآثار لنصرة السلطان ممن يدعي العلم (من أمثال بعض الجماعات الإسلامية في كتاب "دعاة لا قضاة" وأدعاء السلفية الذين يتخذون من تكفير أمثال سيد قطب ديناً لهم إذ استشهدوا بهذه الآثار على الوجه الذي ذكره محمود شاكر) لا باستتابة السلطان إذ لا محل للإستتابته وحكمه معروف لمن له عقل.

e. Verification of Ibn 'Abbas' statement:

As stated above in the introduction, Fatwa is an application of a **Hukm** to a specific situation (Manat **مناط**). Those who used the statement of Ibn Abbas that is widely quoted in the Tafseer of the Maidah 47 verse as saying: "this is Kufir less than The Kufir", and interpreted that as minor Kufir, has made a major mistake in that regard.

They normally refer to an incident that took place between a famous follower named Abu Mijlez **أبو مجلز** and some of the Khawarij of Ibadiah (followers of Abdullah Ibn Ibad), when they came to him and asked him: didn't Allah say that "whoever rule with laws other than His, those are the Kaferoon"? He answered: yes, but this is not the Kufir that you're implying. This is Kufir less than Kufir"⁵¹. It is evident from this text that Abi Mijlez was talking to a group of people, not sitting in a classroom teaching the Tafseer of the verses. This means that these people wanted to get a Fatwa from him to apply the Major Kufir to the rulers of the

⁵¹ Refer to Al-Tabari's Tafseer of Al-Maiedah 47.

Ummayahs. He, of course, told them that this is not the (*Manat*) or the situation where the Kufr is a major Kufr; since the Khalifas of Ummayah never replaced the Laws of ﷻ with a parallel Shari’ah or Laws they created and forced people to adhere to instead of the Laws of Allah ﷻ. The important thing is to understand that this quote of his is about a specific situation with the Ummayah Khalifas not a general ruling in interpreting the verse. His words clearly indicate this: “...this is not the Kufr **you** are implying...” So, “you” here points to a group of people who were asking for a Fatwa in a specific situation not for a general Tafseer. This is exactly what the great **Sheikh Muhadith Ahmad Shaker** and his brother the great **scholar Mahmoud Shaker** pointed out in their commentary on Tafseer Al-Tabari and the Tafseer of “**Umdat Al-Tafaseer on Ibn Katheer** **عمدة التفاسير على تفسير ابن كثير**”: Sheikh Muhadith Ahmad Shaker said:

“These statements are some of what the stray people, who only associate to *Elm* by name, try to play with in this age and use as an excuse for those who impose the Laws of Kufr in the Land of Islam. They use such statements from Abi Mijlez in his argument with some of the Khawarij of Ibadiyah who wanted to revolt against the Ummayah Khalifas, as Khawarij perceive sins as Kufr. They were arguing with Abi Mijlez to get him to admit that those Khalifas and “Amirs” are Kuffar, so they can revolt against them. These two statements were reported in Al-Tabari, and my brother, Mahmoud Shaker commented on them as follows: (Mahmoud said) “Oh Lord, I clear myself from stray speech, as some of the stray people in this time are excusing the governments and rulers of this time in removing the Laws of Allah as a base for judging between people in their lives, and to take the Shari’ah of Kufr as a Law of the land in Muslim countries. They found these two statements and took them as an evidence to permit the use of Kufr Laws in people’s lives, money and lineage, and to promote the opinion that following a parallel Shari’ah other than Allah’s does not make those promote it or submit to it Kafirs. If we

look into the two statements, we have first to know who is asking the question and who is providing the answer. Abi Mijlez (Lahiq Ibn Hamid Al-Shaybani) is a trustworthy follower who was in Ali Ibn Abi Taleb's camp and loves him. The people of Shyban, his tribe, stood with Ali at the battle of the Camel **الجمل**. When the Khawarij stepped to the aside after the battle of Siffeen **صفين**, a group of Sadous (branch of Shayban), who followed the Khawarij leader Ibn Ibad, asked Abi Mijlez that question. The followers of Ibn Ibad **عبد الله بن ابيض**, the Khawarij's leader, believed that anyone who does not follow their leader **عبد الله بن ابيض** is a Kafir, including Ali Ibn Abi Taleb and Mu'awiyah (since they did not follow Quran in the opinion of Khawarij). So, it is clear that they wanted to make him consent to the Kufr of Ali and Mu'awiyah and their leaders and Amirs since they sided with the Kufar government! That is why Abi Mijlez said in one report: "these people (meaning the leaders of Ummayah) act against the Law of Allah in some incidents but they know that this is wrong to do". Thus, the question was not about what is happening these days, in changing and removing the Shari'ah completely from the lives of Muslims and replacing it with Man-Made Laws, as the Bida'a people of our time claim! This act of today is negligence of the Shari'ah and turning away from Allah's Laws in preference to the Laws of Kufr above the Laws of Allah, **and no one of the people of Oiblah (i.e. Muslims) doubts that it is an act of Major Kufr.**

This situation we are experiencing at this time is the complete abandonment of the Laws of Allah and the installment of other laws in their place where the laws of Shari'ah are made inactive and void ... this has never happened in the lives of Muslims before in history.

So, whoever takes these statements or the like in this regard, to excuse a ruler in removing Shari'ah, and uses these statements wrongfully to support these secular governments has to be told and taught the truth about it, and if he insists on using such statements to justify the existence of secular

laws instead of Shari'ah, we all know what the ruling of Islam is in case of the convert away from this deen”.

These are the words of Ahmad Shaker, the Sheikh and Muhadith and his brother, the great Tafseer scholar Mahmoud Shaker.

f. قول بن عباس ليس تفسيراً من قبيل المرفوع بل اجتهاداً: ثم إنه إن كان ما ذكره ابن عباس ليس من قبيل التفسير للغيبات، فيكون من قبيل المرفوع بل هو من قبيل الاجتهاد الذي يمكن أن ينازع فيه إن خالف ثوابت أخرى، وقد رجع بن عباس عن فتواه في تحليل زواج المتعة من قبل.

f. Ibn ‘Abbas’ statement is not a “Marfo’u” Hadith مرفوع:

It is well known in the science of terminology of Hadith that the sayings of the companions are only considered “Marfo’u” مرفوع if it is about a matter that is of the hidden غيب. In such a case, what they say has to be linked to the Prophet ﷺ as they never lie and they would have no way of knowing the hidden except from the Prophet ﷺ. However, if it is about any other subject, then it is merely *Ijtihad* of the companion, unless it is the consensus of all the companions, which it is not the case.

g. قول الصحابي ومرتبته في الأدلة الشرعية: فإذا اعتبرنا أن ذلك هو نظر لإبن عباس فإنه من المعلوم في أصول الفقه أن “قول الصحابي لا يخص عموماً القرآن”، فإن المخصصات للعموم عند الحنفية لا تكون إلا بالمتصل، وهو ليس من قبيل ما نحن فيه، وعند الجمهور يكون التخصيص بالمتصل والمنفصل، والمخصصات قد عدها أهل الأصول خمسة عشر مخصصاً ليس من بينها اجتهاد الصحابي⁵².

g. Rating the Saying of the Companion in regards to the Quranic General Rules: considering this saying of Ibn Abbas رضي الله عنه, it is stated in Usool Al-Fiqh that “the saying of a companion does not specify a generality of Quran”. The

⁵² الغرافي وأبو (“Usool Al-fiqh” by Abu Zahra and “Al-Fourook” by Al-Qarafi) زهرة).

Hanafis believe that only adjoin exceptions should specify the general of Quran. However, the rest of Ahlul Sunnah considers that it can be specified adjoin or disjoint exceptions and have counted 15 types of specifics to the general of Quran. The Kaferoon in Al-Maidah verse is a general which can not be specified by the saying of a companion.

h. أقوال من أخطأ من أهل العلم في هذا القول : ومن المعروف أن **الألباني** – في هذا العصر - هو أجلّ من قال بأن الحاكم بغير ما أنزل الله لا يكفر بناءً على رأيه في الإيمان وهو أنه قول واعتقاد، وأن الأعمال هي من كمال الإيمان كما هو مذهب الأشاعرة والماتريديّة، ومعروف تأثره بقول بن حجر في هذا وابن حجر رحمه الله أشعري العقيدة وقد خالف رحمه الله أكابر علماء السنة في هذا النظر، كذلك فيما رآه من أن الكفر لا يكون إلا بالجحود وأنه لا كفر بالجوارح، هو خطأ محض في العقيدة، وسبحان من لا يخطئ، والعيب كل العيب على من يتابعه متابعة المعبود ثم يدّعي عدم التقليد والسلفية، وهؤلاء هم أبعد الناس عن السلفية أو الحديث، وإن تشدقوا بعالي السند ونازله!⁵³ وأما غيره ممن هم من رؤوس بعض من انتسبوا إلى جماعات إسلامية مثل الإخوان، فهم ممن لا يشتغل المرء بالرد عليهم لقلّة علمهم وضالّة وزنهم في مجال العلم الشرعي.

h. Scholars who supported the wrong approach in this issue:

We have to understand and appreciate the fact that there have always been scholars who fall on the wrong side of issues. This, by no means, makes us pay less respect to them, or hinders us from benefiting from their scholarly work. The most respected scholar in recent time who adopted this wrong view is **Sheikh Al-Albani** (may Allah have peace on his soul). He adopted the opinion of Hanafis in Iman and was influenced by Ibn Hajar who was an Ash'ari in Aqeeda. He also went further than the Hanafis, as a consequence of this wrong view of Iman, and made the mistake of not distinguishing between practical Kufr and Kufr by action. Consequently, he could not see the significance of the removal of the Laws of Allah ﷻ from the lives of people. It is sad that those who are

⁵³ راجع "Iman as viewed by Sheik Al-Ibani" محمد أبو رحيم. في عقيدة الألباني "حقيقة الإيمان عند الشيخ الألباني" محمد أبو رحيم.

“*Muqalidah*” (blind followers of a scholar) could not see the other side in this view, as their mentality was built to blindly follow others.

i. أقوال من نصر مذهب أهل السنة من العلماء والمحدثين : وهم جمع وجم لا يحصى من علماء الأمة في هذا العصر من أمثال الشيخ محمد بن إبراهيم، والمحدث الأجل أحمد شاکر وأخيه العلامة محمود شاکر، والشيخ عبد الرحمن عبد الخالق، والإمام الدوسري والإمام المودودي والإمام عبد العزيز بن باز، خلاف القدماء من العلماء مثل بن تيمية وابن كثير.

i. Quotes from scholars who supported Ahlul Sunnah’s approach: It is very important to re-emphasize the point that these “Counterfeit Salafis” failed to understand all along: this situation, or *Manat*, that Muslims live in nowadays, with the Shari’ah removed completely from governing their lives and replaced by a mix of Man-Made Secular Laws, has never happened before in our history, except at the time of the Mongols’ (التتار) invasion of the Muslim World in the Seventh Hijri Century. They ruled by their “*Abestaq*” الأبناق, which was a mix of the Islamic Law, Jewish Law, and some of what Genghis Khan came up with on his own. Ibn Taymiyah, and his students such as Ibn Al-Qayyim and Ibn Katheer, was the first to issue a ruling in such a situation. Before that, all scholars were always talking about a situation where the Shari’ah is the base and reference for the society, but the Khalifas or the leaders committed injustices and sins in individual cases. That explains the statements found in many books of Fiqh, where it says: “if the ruler executes laws that oppose Shari’ah, he is still considered a Muslim as long as he adheres to Islam and takes it as his Aqeeda”. Knowing what the Khalifas used to do at that time, we can understand the *Manat* of such statements; i.e. rulers and governments who had the Shari’ah as the reference in their land, but committed individual sins. This has nothing to do with the situation in the present time, where Shari’ah is completely removed from the constitution, as the sole

source of Laws, except in Saudi Arabia, and secular laws are the source of legislation in the lives of Muslims.

Having explained this point, there is a long list of scholars of Ahlul Sunnah, past and contemporary, who supported this view of Ahlul Sunnah. We quote the following:

1. Ibn Taymiyah

يقول ابن تيمية " فإن الحاكم إذا كان ديناً لكنه حكم بغير علم كان من أهل النار، وإن كان عالماً لكنه حكم بخلاف الحق الذي يعلمه كان من أهل النار، وإذا حكم بلا عدل ولا علم أولى أن يكون من أهل النار، وهذا إذا حكم في قضية لشخص، وأما إذا حكم حكماً عاماً في دين المسلمين فجعل الحق باطلاً والباطل حقاً والسنة بدعة، والبدعة سنة، والمعروف منكراً والمنكر معروفاً، ونهى عما أمر الله به ورسوله، وأمر بما نهى عنه ورسوله فهذا لون آخر يحكم فيه رب العالمين، وإله المرسلين مالك يوم الدين الذي له الحمد في الأولى والآخرة: {وله الحكم وإليه ترجعون} .. {هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيداً} "

"If the ruler is religious, but ruled in a case without knowledge of Shari'ah, he is of the people of Hell-Fire; if he ruled against Shari'ah knowingly, he is of the people of Hell-Fire; and if he ruled without just or knowledge, he ought to be of the people of Hell-Fire. This is if he ruled in an individual case, but of he ruled in the lives of Muslims generally and changed the *Haram* to *Halal* and the *Halal* to *Haram*, Sunnah to Bida'a and Bida'a to Sunnah, the good to evil and the evil to good, and commanded against what Allah ﷻ and His messenger commanded, then this is a different matter...(this indicates that the cases he described before were in specific individual situations, not a general constitution of the land, and the ruler is a sinner and will be punished in Hell-Fire. However, the later is a different type, which only means major Kufr).

2. Ibn Katheer

يقول ابن كثير في تفسير قوله تعالى "أفحكم الجاهلية يبغون" قال: "ينكر تعالى على من خرج عن حكم الله المحكم المشتمل على كل خير الناهي عن كل شر، وعدل عما سواه من الآراء والأهواء والإصطلاحات التي وضعها الرجال بلا مستند من شريعة الله وكما يحكم به

التتار من السياسات الملكية المأخوذة عن ملكهم جنكيز خان الذي وضع لهم الياسق، وهو عبارة عن كتاب مجموع من أحكام اقتبسها من شرائع شتى من اليهودية والنصرانية والملية الإسلامية وغيرها، وفيها الكثير من الأحكام أخذها من مجرد نظره وهواه فصارت في بنيه شرعا متبعا يقدمونها على الحكم بكتاب الله وسنة رسوله صلى الله عليه وسلم فمن فعل ذلك فهو كافر يجب قتاله حتى يرجع إلى حكم الله ورسوله فلا يحكم سواه في قليل أو كثير” كما أن بن كثير قد ذكر نفس الكلام في تاريخه عن موضوع الحكم بالياسق وأمثاله قال: “فمن ترك شرع الله المحكم المنزل على محمد بن عبد الله خاتم الأنبياء وتحاكم إلى غيره من الشرائع المنسوخة – كفر، فكيف بمن تحاكم إلى الياسق وقدمها عليه؟ من فعل ذلك كفر بإجماع المسلمين”

In the Tafseer of Surat Al-Maidah “*Is it the Ruling of Jahiliyah that they wish to follow?*” Al-Maidah 50, Ibn Katheer stated that:

“Allah ﷻ denounces whoever renounces the Laws of Allah which are leading to all good and forbidding all evil, and sways away from it to Man-Made opinions and wishes and terms that Man put without reference to Shari’ah, as was the case with the kings of the Mongols who ruled with laws that were introduced by their king Genghis Khan that he put together in the “Yasaq”, which is a book that uses some of Jewish, Christian and Islamic Laws, and some of his own opinions, then these laws became the constitution for his successors to follow instead of the Shari’ah and the Sunnah of the Prophet ﷺ. So, whoever does such a thing is a Kafir and it is an obligation to fight him until he goes back to Shari’ah, and rule according to it in small and large matters”.

He also stated in his history book “Al-Bidayah wal-Nihayah” البداية والنهاية that:

“So, the consensus of Muslims is that whoever leaves the established Laws of Allah as revealed to Mohammad ﷺ, the last messenger, and judge according to other abrogated laws, such a person is a Kafir”.

Of course, as Ahmad Shaker mentioned, if that is the ruling of the person who judges according to an abrogated Shari’ah, what about those who rule by secular Man-Made Laws?

3. Ahmad Shaker

يعلق أحمد شاكر في "عمدة التفسير": "أقول: أفيجوز - مع هذا - في شرع الله أن يحكم المسلمون في بلادهم بتشريع مقتبس عن تشريعات أوروبا الوثنية الملحدة؟ بل بتشريع تدخله الأهواء والآراء الباطلة، يغيرونه ويبدلونه كما يشاؤون، لا يبالي واضعه أوافق شرعة الإسلام أم خالفها؟

إن المسلمين لم يُبلوا بهذا قط - فيما نعلم من تاريخهم - إلا في ذلك العهد، عهد التتار، وكان من أسوأ عهود الظلم والظلام، ومع هذا فإنهم لم يخضعوا له، بل غلب الإسلام التتار، ثم مزجهم فأدخلهم في شرعته، وزال أثر ما صنعوا بثبات المسلمين على دينهم وشريعتهم، وبأن هذا الحكم السيئ الجائر كان مصدره الفريق الحاكم إذ ذلك، لم يندمج فيه أحد من أفراد الأمة الإسلامية المحكومة، ولم يتعلموه ولم يعلموه لأنبائهم، فما أسرع ما زال أثره.

أفرايتم هذا الوصف القوي من الحافظ بن كثير - في القرن الثامن - لذلك القانون الوضعي الذي صنعه عدو الإسلام جنكيز خان، أُلستم ترونه يصف حال المسلمين في هذا العصر، في القرن الرابع عشر، إلا في فرق واحد، أشرنا إليه آنفا: أن ذلك كان في طبقة خاصة من الحكام، أتى عليها الزمن سريعا فاندمجت في الأمة الإسلامية وزال أثر ما صنعت.

ثم كان المسلمون الآن أسوأ حالا وأشد ظلما وظلاما منهم. لأن أكثر الأمم الإسلامية الآن تندمج في هذ القوانين المخالفة للشريعة والتي هي أشبه شيء بذاك "اللياسق" الذي اصطنعه رجل كافر ظاهر الكفر، هذه القوانين التي يصطنعها ناس ينتسبون للإسلام، ثم يتعلمها أبناء المسلمين ويفخرون بذلك آباء وأبناء، ثم يجلعون مرد أمرهم إلى معتققي هذا اللياسق العصري، ويحقرون من خالفهم في ذلك، ويسمون من يدعوهم إلى الاستمسك بدينهم وشريعتهم "رجعيا" و"جامدا"⁵⁴ إلى مثل ذلك من الألفاظ الذميمة.

بل إنهم أدخلوا أيديهم فيما بقي في الحكم من التشريع الإسلامي، يريدون تحويله إلى "ياسقهم الجديد" وبالهويينا واللين تارة وبالمكر والخديعة تارة، وبما ملكت أيديهم من السلطات تارات، يصرحون - ولا يستحون - بأنهم يعملون على فصل الدين عن الدولة.

أفيجوز إذن لأحد من المسلمين أن يعتنق هذا الدين الجديد، أعنى التشريع الجديد! أو يجوز لأب أن يرسل أبناءه لتعلم هذا واعتناقه واعتقاده والعمل به عالما كان الأب أو جاهلا؟!

أو يجوز لرجل مسلم أن يلي القضاء في ظل هذا اللياسق العصري، وأن يعمل به ويعرض عن شريعته البينة؟! ما أظن أن رجلا مسلما يعرف دينه ويؤمن به جملة وتفصيلا ويؤمن بأن هذا القرآن أنزله الله على رسوله كتابا محكما لا يأتيه الباطل من بين يديه ولا من خلفه، وبأن طاعته وطاعة الرسول الذي جاء به واجبة قطعياً الوجوب⁵⁵ في كل حال - ما أظنه يستطيع إلا أن يجزم غير متردد ولا متأول، بأن ولاية القضاء في هذه الحال باطلة بطلانا أصليا، لا يلحقه التصحيح ولا الإجازة.

⁵⁴ Also names like "extremist" and "Fundamentalist" are unfortunately being used by this group nowadays.

⁵⁵ This is obligatory as in the Fundamentals of Deen (Tawheed) not in the sense of the word "obligatory" like in the Branches of Shari'ah like buying, selling or marriage.

أقول: بل إنه أمر توحيد وكفر، ووجوبه هنا هو وجوب الإيمان بالتوحيد لا وجوب كوجوب الفروع.

إن الأمر في هذه القوانين الوضعية واضح وضوح الشمس، هي كفر بواح، لا خفاء فيه ولا مداورة، ولا عذر لأحد ممن ينتسبون إلى الإسلام – كائننا من كان – في العمل بها أو الخضوع لها أو إقرارها، فليحذر امرؤ لنفسه “وكل امرئ حسب نفسه”.
ألا فليصدع العلماء بالحق غير هيايين، وليبلغوا ما أمروا بتبليغهم، غير متوانين ولا مقصرين.

سيقول عني “عبيد هذا الباسق الجديد” وناصروه أنني جامد وأني رجعيّ وما إلى ذلك من الأقاويل، ألا فليقولوا ما شاؤوا، فما عبأت يوماً بما يقال عني ولكني أقول ما يجب أن أقول”⁵⁶.

Ahmad Shaker in “**Umdat Al-Tafaseer**” (عمدة التفاسير على تفسير بن كثير) in his commentary on the above statement by Ibn Katheer said.

“I say – following Ibn Katheer- is it permissible that Muslims are being ruled in their land with laws that are extracted from European Idle-worship secular based Laws? Laws that are full of errors and refuted opinions, which the Europeans change and adjust as they please all the time without considering whether it agrees with the Laws of Allah? Muslims have never been faced by such a situation in their history except at the time of the Mongols, when it was one of the worse ages that Muslims lived. However, they did not submit to it. On the contrary, they annexed the invaders and the Rules of Islam prevailed.

Now Muslims are even in a worst and a darker time, as most of the nations involved in such laws that the Mongol Kafirs invented. The laws now are similar to these laws. The irony is that people are now proud of learning such laws, and they even mock those who oppose them and they call them names such as “old fashioned”, “stubborn” and such bad names. Not only that, they actually interfere with Shari’ah and try to change whatever is left of it, sometimes using trickery and at times bluntly, but all the time trying to separate the state from religion. Is it then permissible for any Muslim to follow this new Deen they invented?

⁵⁶ Ahmad Shaker, Umdat Al-Tafaseer Vol. 1, p. 216
"عمدة التفاسير" أحمد شاکر، ج1 ص216.

It is crystal clear when it comes to these Laws; it is pure Kufr that has nothing unclear about it, simple and straight-forward. There is no excuse for any one who claims to be a Muslim – whoever he is - in following these laws, working with them or submitting to them. So, each person has to watch for himself and has to be responsible for himself.

I am calling upon the scholars to tell the truth and come clean, with no fear to deliver the message of Allah ﷻ.

They will say about me that I am “bad”, “old fashioned” and the lime of these words. That never made a difference to me, as I always say the truth no matter what the consequences are”.

Sheik Ahmad Shaker’s comment speaks for its self!

4. Sheikh Mohammad Ibn Ibrahim

وقال الشيخ محمد بن إبراهيم: " وأما الذي قيل فيه أنه كفر دون كفر إذا حاكم إلى غير الله مع اعتقاد أنه عاص وأن حكم الله هو الحق فهذا الذي صدر منه المرة ونحوها، أما الذي جعل قوانين بترتيب وتخضع فهو كفر وإن قالوا أخطأنا وحكم الشرع أعدل، فهذا كفر ناقل عن الملة " ⁵⁷.

Sheikh Mohammad Ibn Ibrahim, the great Mufti of Saudi Arabia, said in his collection of Fatwa, collected and commented on by Sheikh Mohammad Al-Qasem:

“...but that which was called ‘Kufr less than Kufr’ is when a ruler judges by laws other than Shari’ah knowing that he is a sinner, given that if he does it in an individual case once or so, **but if he makes these rulings against Shari’ah into the Laws of the Land, then that is Kufr.** Even if they say: oh, we are making a mistake and we know Shari’ah is better (and the sort of excuses), as this is a Kufr that takes one right out of Islam”.

⁵⁷ Refer to the Collection of the Fatwah of Sheikh Mohammad Ibn Ibrahim by Sheikh Mohammad Ibn Abdul Rahman Ibn Al-Qasem.

There is no clearer statement that can be said, for those who see!

5. Sheikh Saleh Al-Fawzan

" ففرق رحمه الله بين الحكم الجزئي الذي لا يتكرر وبين الحكم العام الذي هو المرجع في جميع الأحكام أو غالبها وقرر أن هذا الكفر ناقل عن الملة مطلقاً وذلك لأن من نحى الشريعة الإسلامية وجعل القانون الوضعي بديلاً منها فهذا دليل على أنه يرى القانون أحسن وأصلح من الشريعة وهذا لا شك فيه أنه كفر كفوفاً أكبر يخرج من الملة ويناقض التوحيد"⁵⁸

Sheikh Saleh Al-Fawzan⁵⁹ commented on Sheikh Ibrahim's statement, he said:

"So, He (Sheikh Mohammad Ibn Ibrahim) has differentiated between partial ruling, which does not get repeated and permanent laws that are the reference in all cases or most of them. And he (Sheikh Mohammad Ibn Ibrahim) ruled that this is major Kufr that removes one from Islam altogether, since replacing Shari'ah by Man-Made Laws is a proof that the one who does that sees these laws as better than Shari'ah; and that is undoubtedly major Kufr that takes one out of Islam and is contrary to Tawheed."⁶⁰

6. Sheikh Ibn Baaz

يقول الشيخ عبد العزيز بن باز فيما نشر في مجلة الدعوة العدد (963) في [1405/2/5هـ].

⁵⁸ "Al-Tawheed" by Saleh Al-Fawzan.

⁵⁹ In a reply to a question about the contradiction that the counterfeit Salafis fell into, Al-Fawzan explained that even if one agreed to the statement that Iman is intention, manifest and action that increases and decreases; but argued that Kufr only occurs through denial or rejection, that it is then a contradiction and incorrect understanding since Kufr can be in other forms as well.

السؤال السابع:
هل تصح هذه المقولة: " من قال الإيمان قول وعمل واعتقاد يزيد وينقص فقد بريء من الإرجاء كله حتى لو قال لا كفر إلا باعتقاد وجحد " ؟

الجواب: هذا تناقض !! إذا قال لا كفر إلا باعتقاد أو جحد فهذا يناقض قوله إن الإيمان قول باللسان واعتقاد بالقلب وعمل بالجوارح، هذا تناقض ظاهر ، لأنه إذا كان الإيمان قول باللسان واعتقاد الجنان وعمل بالجوارح وأنه يزيد

بالطاعة وينقص بالمعصية ... فمعناه أنه من تخلى من شيء من ذلك فإنه لا يكون مؤمناً .

⁶⁰ "Book of Tawheed" by Sheikh Saleh Al-Fawzan.

الجواب: يقول: "الحكام بغير ما أنزل الله أقسام، تختلف أحكامهم بحسب اعتقادهم وأعمالهم، فمن حكم بغير ما أنزل الله يرى أن ذلك أحسن من شرع الله فهو كافر عند جميع المسلمين، وهكذا من يحكم القوانين الوضعية بدلاً من شرع الله ويرى أن ذلك جائزاً، حتى وإن قال: إن تحكيم الشريعة أفضل فهو كافر لكونه استحل ما حرم الله."

أي: من أجاز الحكم بغير ما أنزل الله من القوانين الوضعية، ولو قال: إن تحكيم الشريعة أفضل - وهذا كمن ذكرنا لكم - مثل من يقول:

ولقد علمت بأن دين محمد من خير أديان البرية ديناً

ويقول: "ولو قال: إن تحكيم الشريعة أفضل فهو كافر لكونه استحل ما حرم الله، أما من حكم بغير ما أنزل الله اتباعاً للهوى أو لرشوة أو لعداوة بينه وبين المحكوم عليه"

Sheikh Abdul Aziz Ibn Baaz said in an interview with *Al-Da'wa Magazine*, when he was asked about the ruling of Shari'ah in regards to these rulers who remove Shari'ah:

"Rulers who rule with other than the Laws of Allah are of different types, according to what they believe in and what they do. So, if one rules with Man-Made Laws thinking that it is better than the Laws of Allah, he is a Kafir by consensus. So, is the one who installs Man-Made Laws and thinking that he's allowed to do that; even if he says: I know that Shari'ah is better; he is still a Kafir as this is the form of *Istihlal* (making a *Harm Halal*). Sheikh Bin Baaz also explained that just saying that the Deen of the Prophet ﷺ is better than any other Deen does not make one a Muslim, Sheikh Ibn Baaz gave the example of Abu Taleb who said in his poem: I know that the Deen of Mohammad is the best Deen on Earth. However, that did not make him a Muslim".

7. Abdul Qader Udah

ونقل نصاً من كتاب الشهيد **عبد القادر عودة**، أحد أئمة حركة الإخوان وكبار منظرّيها ومن كبار قانوني مصر والعالم الإسلامي، فقد كان رحمة الله عليه ممن فهم التوحيد وأدرك معانيه، ولأنه قاض ومستشار قانوني في مصر فقد فهم ما تعني القوانين الوضعية فقال في كتابه العظيم "الإسلام وأوضاعنا القانونية"، يقول: "إذا جاءت القوانين مخالفة للقرآن والسنة أو خارجة عن مبادئ الشريعة العامة وروحها التشريعية فهي باطلة بطلاناً مطلقاً وليس لأحد أن يطيعها، بل على عكس ذلك يجب على كل مسلم أن يماربها" ص54 طبعة

المختار الإسلامي. ويقول رحمة الله عليه: “هذا هو حكم الإسلام، وتلك هي سبيل المؤمنين، وقد أظننا زمن فشا فيه المنكر وفسد أكثر الناس، فالأفراد لا يتناهون عن منكر فعلوه ولا يأمرون بمعروف افتقده، والحكام والأفراد يعصون الله ويحلون ما حرم الله، والحكومات تنس للمسلمين قوانين تلزمهم الكفر وتردهم عن الإسلام، فعلى كل مسلم أن يؤدي واجبه في هذه الفترة العصيبة... من واجب كل مسلم... أن يهاجم القوانين الأوضاع المخالفة للإسلام، وأن يهاجم الحكومات والحكام الذين يضعون هذه القوانين أو يتولون حمايتها وحماية الأوضاع المخالفة للإسلام” ص18.. وقد واجه رحمة الله عليه عقوبة الإعدام عام 1954 نتيجة موقفه هذا ولتصفية حسابات شخصية بين الملحد⁶¹ عبد الناصر وبين الإخوان. ألا فليعتبر هؤلاء المقلدون الجهلة ممن يدعي الإنساب إلى الإخوان “الجدد”، ولينتسبوا إلى مثل هذا الرجل الملهم الشهيد.

The martyr Abdul Qader Udah, one of most famous Law specialists and judges in Egypt and one of the heads of the “Ikhwan movement”⁶² who was executed by Jamal Abdul Naser, the dictator of Egypt between 1953-1970, said in his inspiring book “*Islam and our Judicial system*”:

“If the laws of the land are contradicting the Laws of Allah, it is then utterly invalid and no one should follow them. On the contrary, every Muslim should oppose them”.

Many others, more than those quoted have explained and ruled in this issue; such a Sheikh Al-Dousary, one of the most recognized scholars of Saudi Arabia. It is important to mention that we did not quote all these scholars to make *Taqleed* (blind following) of their opinions, as *Taqleed* is not accepted in matters of Tawheed. This is what the fake Sheikhs of the “Counterfeit Salafis” hide from their misled young followers. They confuse the subjects of Fiqh with issues of Tawheed. This point will *Insha Allah* be more explained in the next chapter of this book.

⁶¹ This is in accordance with what Mohammad Hasanien Haykel said in his book about Naser “Paradise and Hell-Fire is only on this Earth”.

⁶² Although Ikhwan no longer reference him, since they were also infected by the Ijrja virus.

Chapter Five

Exposing the Trick!

We will first remind the reader of the tricky logic used by the “Counterfeit Salafis” as presented in chapter 3:

1. Allah ﷻ said “فاسألوا أهلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ” which roughly means “So, ask the People of Thikr (the message) if you do not possess the knowledge” (Al-Nahl 43).
2. It follows that no one can talk about any issue of Deen except those who possess knowledge.
3. The “Sheikh” that is worthy to be followed has to possess two major qualifications:
 - Graduate from certain universities, mostly Mecca and Madinah Islamic Universities.
 - The knowledge and opinions of the Sheikh must match what they promote as “the correct knowledge” which we laid out above.
 - It is always useful to wear “*Jilbab*” and “*Ghotrah*” for the extra credit!⁶³
4. Their Sheikhs are the only ones who Muslims should listen to.
5. Young Muslims, who are mainly victims of this approach, are stripped out of their brains, since they have no qualifications to think and are given a couple of telephone numbers and internet links to view when confronted with any issue; whether it is

⁶³ It does not mean that Saudis do not have great and respectful scholars. On the contrary, many/most Saudi scholars, as other scholars from other Muslim countries are of Ahlul Sunnah. It is the land of Muhammad Ibn Abdul Wahhab. It is only the wrong criteria and perception of scholars that make these people judge superficially.

- a Fiqh question or a normal day-to-day incident that a child can grasp the right answer for.
6. Cultivating a culture of disrespect for scholars who, in their views, made a mistake! They compile lists of people, which they call *Jarh* and *Ta'deel*! And make their victims follow these lists and install fear in them of even talking to other scholars, as they are “not trustworthy”!
 7. This train of thought made them dare to encourage their victimized followers to snitch on their fellow Muslims! Ali Al-Halabi, an astray Jordanian character who belongs to the Counterfeit Salafi group, gave a Fatwa that allows his followers to report to the “authorities” those who call for Islamic Laws to be adopted in Muslim lands and for obedience to Allah ﷻ as part of Tawheed Al-Ibadah to be correctly and comprehensively applied.

Exposing the Trick:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.” Al-Nahl 43

This verse of Surat Al-Nahl is always used as a reference to direct those who do not have knowledge to ask those who have it. However, it is elementary to say that this reference is not, and can not be applied to all matters.

A *Muqaled* (blind follower) can argue by saying: ‘But the words of the Ayah do not indicate any specific field of knowledge for its application, which implies that, a person “who does not have knowledge” should always, in all cases, ask “those who posse’s knowledge”!’

The answer to this argument is laid out under the following headings:

1. The context of the Ayah:

If we recite the whole Ayah of Al-Nahl 43, we will see that it is meant to show that those who deny the prophecy of the Prophet ﷺ on the grounds of being a normal man, are wrong since all the prophets who were sent before him were just men like him receiving revelation. Hence the Ayah directed the unbelievers to ask the People of the Book before them about that fact. This can be reviewed in all Tafseer books⁶⁴.

According to Usool Al-Fiqh principles, this is a *Nass*⁶⁵ نصّ in the duty upon those who doubt the prophecy of Mohammad ﷺ on this ground to ask the People of the Book who know this fact about the messengers. However, it is a *Thahir*⁶⁶ ظاهر in instructing those who don't know, in general, to ask those who possess knowledge. According to scholars of Usool Al-Fiqh, the *Nass* is stronger than the *Thahir* if they conflict. An example of this rule is the Ayah of "O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: avoid such (abomination), that ye may prosper." Al-Maidah 90. This Ayah is a *Nass* in prohibition of Intoxicants الخمر. However, the Ayah "On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of

⁶⁴ See 'Umdat Al-Tafaseer' vol 2 p337

⁶⁵ Please refer to the definition of Nass النصّ in Usool Al-Fiqh by Abu Zahra P110, Nass means Clear and Obvious.

⁶⁶ Ibid, same page. The *Thahir* is the text that points to a meaning that is not the primary reason of it.

righteousness - (or) again, guard themselves from evil and believe - (or) again, guard themselves from evil and do good. For Allah loveth those who do good” Al-Maidah 93, is a *Thahir* in allowing any kind of drink or food if the person has fear of Allah ﷻ. Of course, the *Nass* of prohibition of intoxicants in Ayah 90 is stronger than the *Thahir* of the Ayah 93, so it takes primacy over it as Ayah 93 did not specify all types of food or drinks that are allowed. So, it can be limited to specific foods.

The Ayah of Al-Nahl can be treated in the same manner. It is only apparent from its “*Thahir*” to ask those who possess knowledge in whatever we don’t know, but not necessarily in everything without exception. It is not a *Nass* in that meaning.

If the *Muqalid*, says: ‘But there is no indication in the words of Al-Nahl 43, of what subjects this might be limited to? As it says that “ask of those who possess the Message” فاسألوا أهل الذكر إن كنتم لا تعلمون in general’. The reply to the *Muqalid* is: you have a choice:

- a. Either be a *Thahiriy* ظاهري (literalist) and stick to the literal meaning of the Ayah. Then, we hold you to the literal meaning of the “whole Ayah”, not just the second part of it. Then, it is merely a refutation of those who deny the prophecy of the Prophet ﷺ on the grounds of being a normal man, as all the prophets that were sent before him were also men like him, receiving revelation. Thus, the Ayah directed the deniers to ask the People of the Book before them about this fact.
- b. Or, to say: I have to consider the content of the Ayah and go beyond its literal meaning and its *Nass*. Then, you have to agree that we must consider other factors in dealing with it as it is a *Thahir*. Hence, your claim that the Ayah doesn’t specify certain matters to ask

about is no longer valid, since the whole Ayah provides a specific answer to a specific claim.

We will illustrate that there are many other *Nass* of Quran that take precedence over the *Thahir* of this ayah, and hence limits its boundary to Fiqh.

2. *Ijtihad and Taqleed*:

The real issue that we are dealing with is about *Ijtihad* and *Taqleed*. The question is: how much is a *Muqalid* allowed to blindly follow the “Sheikhs” whom he “thinks” possess knowledge? We will discuss two main points in this part of the study; however, we urge the reader (who is not a mere *Muqalid*) to refer to the great book of Ibn Al-Qayyim titled “*I’elam Al-Muwaqi’een*” *إعلام الموقعين* Vol. 2 p. 187 to 291, where he discussed in detail the issue of blind following of those whom the *Muqalid* “thinks” possess knowledge.

- a. **If the *Muqalid* claims:** but those whom I refer to and ask in every issue I face are those who possess knowledge and whom are following the guidance of Allah ﷻ. **Ibn Al-Qayyim** provided an answer that is global and comprehensive, as he put it, in answering this claim or any other claim by the *Muqalid*. He said:

“..a Muslim is not straight on the guidance of Allah until he follows what Allah ﷻ and His messenger decreed. So, we ask the *Muqalid* if he knows what Allah ﷻ and His messenger ﷺ said, in this case he is not a *Muqalid* (and there is no need to ask anybody). But, if he doesn’t know what Allah ﷻ and His messenger ﷺ said, then he admits that he is an ignorant and stray person, hence, how would he know that those whom he trusts are on the right

guidance?! This is an answer to any question they (the *Muqalids*) provide in this issue”⁶⁷.

This answer of Imam Ibn Al-Qayyim should be an eye-opener to those who completely shut off their minds and replace them with a couple of phone numbers and internet links. They should be fair to themselves, if one says it loud and clear: we do not know anything, and we are incapable of judging even the slightest matters in our lives! How, in the name of Allah the Merciful, does he/she know that he/she is following the right people?

- b. **If the *Muqalid* claims:** it is a fact that these people you follow always refer to Quran and Sunnah, we say: even the worst people of Bida’a refer to Quran and Sunnah all the time. It is the matter of methodology and outcome rather than just the Quran and Sunnah. Umar Ibn Al-Khatib once said: “Quran is not but words, so, use it the way it is intended”.
- c. **If the *Muqalid* claims:** because they are graduates of Al-Madinah or Mecca universities! We say: was Ibn Al-Qayyim, Ibn Taymiyah, Malik, or even Bin Baaz for that matter a graduate of these universities? Is this the meaning of knowledge?! To graduate from specific universities?! How about Al-Albani? He never graduated from any of these distinguished universities? We will talk about this point later *Insha Allah* when we discuss the meaning of knowledge.
- d. **If the *Muqalid* claims:** they dress in a nice Arabian custom, with *Jilbab* and *Ghutrah* غترة, then we say: you need to be more respectful of your Deen. This is not a criterion to follow any one on any matter!

⁶⁷ “I’elam Al-Muwaqi’een” إعلام الموقعين, Vol. 2 p. 189.

- e. **If the *Muqalid* claims:** as I started looking into Islam more seriously, I just found myself introduced to these groups and have been in their circle of internet, phones and conferences since, we say: well, it is about time and an obligation to break this circle and study and look into other groups evidence until you find the truth about Tawheed, on your own, without any one telling you: this is it, I already made the thinking for you and you don't have to do any thing on your own!

3. What are the limitations of *Taqleed*:

When it comes to Tawheed or Iman issues, it is the consensus of Ahlul Sunnah scholars that there is no *Taqleed*. This is evident from numerous verses of Quran where Allah ﷻ blames the Kuffar on blindly following their predecessors and forefathers on the road of Kufr. Allah ﷻ has shown us that when it comes to Tawheed, every one has the responsibility to find the truth on his own.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلَوْكَانَ
 آبَاؤُهُمْ لَاعِلْمُونَ شَيْئًا وَلَا يَهْتَدُونَ

When it is said to them: "Follow what Allah hath revealed:" they say: "Nay! we shall follow the ways of our fathers:" what! even though their fathers were void of wisdom and guidance! Al-Baqara 170

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ
 آبَاءَنَا أَوْلَوْكَانَ آبَاؤُهُمْ لَاعِلْمُونَ شَيْئًا وَلَا يَهْتَدُونَ

When it is said to them: "Come to what Allah hath revealed; come to the Messenger": they say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance? Al-Maida 104

Numerous verses which show that Man should not follow any other Man in matters related to Aqeeda or Tawheed. Again, these verses are *Nass* نَصْر in that regard. They obviously take precedence over the *Thahir* الظاهر of the Ayah of Al-Nahl 43. The Ayah of Al-Nahl, then, is contained to whatever else other than Tawheed matters. This answers the claim that the Al-Nahl Ayah doesn't specify only Fiqh issues where we can ask and follow others. Muslims owe it to themselves to read about matters concerning Tawheed and verify the sayings of those who we trust, and of those who oppose them.

Thus, the Ayah of Al-Nahl 43 is specific to matters that are of Fiqh nature.

4. Who possesses “Knowledge”?

This is a critical point, which young Muslims and blind followers of the “Sheikhs” should consider and understand. The definition of knowledge, as mentioned above, is not limited to specific universities, or country or dress-code. A scholar, in the Islamic sense, is a person who possesses knowledge in a specific field; such as Fiqh, Usool Al-Fiqh, Sects, Aqeeda, and Hadith...etc. To qualify as a scholar in a branch of *Elm* (knowledge), a scholar has to possess enough knowledge in almost all of the above fields of knowledge to a certain degree, and specialize in some of these areas of knowledge. This, as in any secular, knowledge based academic circle, can be verified through the work of the scholar that is accepted by the community of scholars; such as books, articles and magazines within the established guidelines of the “scientific Islamic research”. Official degrees in its own do not constitute knowledge. It is, rather *a* door to it. Other doors of knowledge are opened to whoever Allah ﷻ guides. It is also the inherited wisdom in the Islamic knowledge, as well as in secular intellectual circles, that one should follow a teacher or professor, or Sheik to

guide him/her in pursuing the right knowledge. But, this, again, does not, on its own carry any merit to official certificates. It only supports, rather than establishes, the claim of a person being a scholar, provided that his work speaks for itself.⁶⁸

Scholar & Mujtahid: it is also important to understand the difference between a *Mujtahid* and a scholar in the Islamic terminology.

Mujtahid: *Al-Ijtihad*, in the Arabic language, is to put the necessary effort into the mater in hand. *Mujtahid* is the person who does just that. There are different levels of *Ijtihad* which were stated by different scholars, such as Ibn Al-Qayyim in *A'alam Al-Muwaqi'een* أعلام الموقعين. The definition of *Mujtahid* varies between the “*Absolute Mujtahid*” المجتهد المطلق who possesses the capacity to make Fatwa directly from Quran and Sunnah without referring to other *Mujtahids*, or a *Mujtahid* of a problem مجتهد المسألة, which is on the other end of the continuum. This *Mujtahid* is kind of “specialist” in a specific problem of Fiqh, such as inheritance, or marriage, or divorce, and possesses the knowledge to produce a Fatwa in this specific problem of Fiqh, mainly following the guidelines of a specific Mathhab.

However, scholars are not necessarily *Mujtahids*. There can be a scholar in an area of science that does not constitute the capacity to provide Fatwas; such as

⁶⁸ It is imperative that those who do not accept this book or what it stands for will claim that the writer is advocating the haphazardness of knowledge. To those I say: This is not true. Knowledge has to be obtained in the correct way, studying with the proper scholars. However, this way, and that standard and those scholars can not be dictated in a list by a bunch of students of Elm, who just appear on the Islamic movement arena with little Elm, claiming that they are the guardians of Sunnah, while they are opposing it.

History, Usool AL-Fiqh, Hadith science or Arabic Language. Such scholars, who are authorities in some areas of research, may not be qualified to produce Fatwas.

In a word, every *Mujtahid* is a Scholar, but not every scholar is a *Mujtahid*. This does not, by any means, make one better than the other; or more respected or needed. Scholars of History are very much needed for Muslims to know the past and derive wisdom from it; which Allah ﷻ commanded us to do. So are all other scholars in other areas of research. *Mujtahids*, with all levels of *Ijtihad*, are also needed to cover the need of Muslims to know what to do in the different aspects of their Islamic practices.

This means that knowledge is not limited to a certain group of people. It is possessed by many *researchers*, *scholars* and *Mujtahids* who have the required knowledge in their particular area or field.

Any person who possesses such knowledge can be a *scholar* or a *Mujtahid*. For instance; Ibn Taymiyah did not graduate from any University! Still Ibn Taymiyah possessed enough knowledge to be considered by many an *Absolute Mujtahid*. In contemporary times, Al-Albani did not graduate from any university. However he is considered one of the great *Muhaditheen* in our times. What is important is to possess the knowledge.

To qualify as an authority in an area of research, or a field of knowledge, one has to provide academic research that is accepted by the community of scholars in that field. For instance, to qualify as a scholar in the Arabic Language, it is not enough to be a graduate of a university, as the vast majority of graduates of universities know the least after graduation, but rather to have research in the Arabic Language *grammar*, *Balaghah* and *Bayan* البلاغة والبيان which would be widely

accepted in the Arabic Language Academic circles. Although he qualified for a scholar of Arabic language in accordance with the stated criteria, **Mahmoud Shaker**, one of the greatest Arabic scholars of the 20th century, never graduated from any university! He studied on his own, and became the authority in the Arabic Language, especially the Old *Jahili* Poems الشعر الجاهلي in the 20th century.

It is part of the trick that these “Counterfeit Salafis” use to disqualify scholars who are of much higher rank than they are. Of course, this disqualification is limited to those poor blind followers who “religiously” read their books or look at their websites, while considering it as the only source of Deen in this world! To the majority of Ahlul Sunnah, these are but a “bubble” on the surface of the Islamic community that will, most probably sooner than they think, burst and be a forgotten clan that stained the name of AL-Salaf in this time.

These “Counterfeit Salafis” present to their poor misled followers wrong criteria that although might be stated in some books, is taken out-of-context or to an extreme that was not originally comprehended or meant by the author of the statement.

They also provide a document signed by certain scholars to show that they are good or fit to make Fatwas, as a proof for two things:

1. They are the best in the field of Islamic knowledge and they are they can never be wrong or never make mistakes
2. Every other person who does not agree with their “counterfeit leadership” and twisted views is simply wrong, misled, *Mubtadi'e* (person of Bida'a), astray or Kafir.

It is important to state that a signed document by a scholar stating that a person has graduated, or has obtained knowledge in certain area of Elm or the like, does not make the person immune to making mistakes for the rest of his life! This is just pure Sufi approach, replacing the dream of the Wali of the Sufis giving the blessing to his student, with a signed document by a scholar that works as Pendants (*Tamimah*) that prevents the person from error. People graduate, and get signed documents, then, can keep in being good, as the rule of the majority says, or go astray as in the case of such counterfeits. The way to judge a person is his own work and stand at the time he claims to be on the right Path.

An additional “Twist” to the trick:

Many scholars have openly criticized the sect of the “Counterfeit Salafis” either in lectures, tapes, or books. However, they did not criticize these people of Bida’a on a personal level. Scholars write books showing the right views and leaving readers to distinguish between right and the wrong. An example of that is the distinguished book by Dr. Abdul Rahman Ibn Saleh Al-Mahmoud, professor of Aqeeda at Umm Al-Qurah University, titled “Man-Made Laws vs. Shari’ah, Ruling with Laws other than what Allah ﷻ Revealed” *الحكم بغير ما أنزل الله*⁶⁹. Since these Bida’a promoters of “Counterfeit Salafis” can not scientifically refute Ahlul Sunnah’s views, they resort to another twist to forbid their followers from realizing how wrong they are. Apart from the strict slogans of:

➤ “you are just an ignorant”

⁶⁹ The book was translated to English in 2003! It is an excellent presentation of Ahlul Sunnah’s view of the subject.

- “you are not qualified to think for yourself (with the help of **فاسألوا أهل الذكر**)”
- “listen only to us”
- “let us suck out your brain, and give you some phone numbers and links to know how to think and what to read”
- “we are the only qualified individuals to talk about Deen”.
- “all others are wrong as they don’t have a signed document”!⁷⁰

The additional trick is “**The Science of Jarh and Ta’deel**” علم الجرح والتعديل. These Counterfeits and Bida’a promoters used such glorious science to justify their ill-mannered, unscientific, and twisted-mentality approach. They bashed every scholar who did not agree with their Bida’a. They called distinguished scholars ignorant, stray liars...and the like. They compiled lists of “Scholars” whom they call “unaccepted”.

Jarh & Ta’deel vs. Books of Tabakat: it is established that the science of *Jarh* and *Ta’deel* was established in the beginning of the second Hijri century, after the expansion of the Islamic State beyond the Arabian Peninsula. It aimed at exposing those who were not trustworthy or precise in delivering Hadith of the Prophet ﷺ. It was not meant to bash scholars. This was not the reason to establish it. Bashing scholars is called “*Ghaibah* and *Namimah*”, and being ill-mannered. In another set of books, that are history-like books, scholars of old ages and until recently used to document history by documenting the lives of the great and most influential men in their time. For instance, Al-Zahabi wrote “*Seyar A’alam Al-Nubalaa*” سير أعلام النبلاء, which was by no means a book of *Jarh* in the traditional sense, represented in *Al-Kamal*, or *Tahzeeb Al-Kamal* or *Tahzeeb Al-*

⁷⁰ Many of Ahlul Sunnah, such as Dr. Safar Al-Hawali, or Dr. Abdul Rahman Ibn Saleh Al-Mahmoud to name some, are graduates of Saudi universities and have Ibn Baaz’s signature on their certificates as well!!

Tahzeeb. Seyar A'alam Al-Nubalaa is a book, as the title implies, that talks about the “*Seyar*” or biographies or the life of influential men, whether they are in Hadith chains or not. This is history, not *Jarh* and *Ta'deel*. The reader of the book of *Seyar* would be amazed of Al-Zahabi, as he reported stories that are less than “respectful” about individuals he documented as ‘Nubalaa’ or Nobel, though, he never bashes the person or even, in most cases, comment on it, depending on the common sense of the reader. This is how sensitive the Real “Salaf” were in regards to bashing those who have even the slightest qualifications to be put in such books. On the other hand, Al-Madkhali wrote volumes in Sayed Qutb describing him with the worst words! May Allah provide both what each deserves.

The relevance of this analysis is that these lists published by the “Counterfeit Salafis”, and are prepared to criticize scholars, are not, in fact, criticizing any of those who are in any chains of Hadith. They criticize scholars of different backgrounds and fields of knowledge who never claimed to be in the business of reporting Hadith of the Prophet ﷺ! This is not *Jarh* and *Ta'deel*. It is pure *Ghaibah* that is a major sin by consensus of the scholars. For the blind and ignorant followers, it might sound scholarly and good to say: Oh, we’re in the business of *Jarh* and *Ta'deel*. In the world of Ahlul Sunnah, and in accordance with their methodology, when some one publishes a book that has, according to some other scholar, a wrong view, it is always an option to write a reply or a refutation in an article or a book that shows the opposing evidence to reveal and correct the wrong view. This leaves judgement to others who might agree with one party or even correct both of the two sides. It is not the way of Salaf to bash scholars and put their names on “*Ghaibah*” lists.

Another purpose of this “*Ghaibah*” list is to terrorize scholars who hold different views than the “Counterfeit Salafis” but still might come under their influence as having some kind of interest where the “Counterfeit Salafis” can heart or help. It is

important to mention that these Counterfeits have strong support from the authorities everywhere. In other words, they are the other face of the “Scholars of the Sultan”!⁷¹ علماء السلطان. A study case of this fact is what appears to be the case with Da’iyah *Abu Aminah Bilal Phillips*⁷². Bilal Phillips had expressed the correct Aqeeda when he published his book of “Tawheed”. It is evident from his reply that they terrorized him for giving lectures in some Islamic centres in Europe. Although this specific Islamic institution is of Ahlul Sunnah, they claim that by doing so, Bilal was promoted Bida’a! He wrote a 10-page document, clearly apologizing to members of the counterfeit group after they put his name on the “*Ghaibah*” list. However, it seems⁷³ that Bilal still believes that Ahlul Sunnah’s views are correct. He mentioned in his book “Usool Al-Tafseer” أصول التفسير in a footnote on page 38: “The position of most scholars seems to be that ...”. The use of the word “seems” implies, that he is not completely convinced of the put forth argument, although he referred to Al-Albani’s book of “*Fitnat Al-Takfeer*”. He obviously left room to manoeuvre when asked by Allah ﷻ or when he finds better chance to speak his mind.

⁷¹ It is a metaphor to call them *A’alem* here!

⁷² Bilal Phillips is a respectful Da’iyah, and known witer/lecturer in Islamic knowledge. He authored many excellent books in a number of Islamic knowledge fields.

⁷³ And only Allah knows the truth.

Chapter Six

A Wake up Call to the new Generation

If it was only for the mistake in Aqeeda in regards to the place of “Ruling with other than Shari’ah Laws” in Tawheed, it would have been acceptable within the wide spectrum of Ahlul Sunnah to live with such deviation and work with those who adopt it, until Allah ﷻ opens their eyes to the truth. This was the attitude of Ahlul Sunnah with many respected scholars and people of Da’wa who fell into such a mistake and adopted this view, such as Sheikh Al-Albani or Sheikh Abdul-Rahman Abdul Khaliq, and some other Da’wa scholars in the Ikhwan movement. But the problem with this specific group is much worse and holds much worse consequences. This group of “Counterfeit Salafis” did not only adopt the wrong view of Tawheed, but they went far beyond that and built an entire twisted behaviour based on this wrong stand. And, alas, it was, as a Saudi scholar put it, the worst that the Muslim community has ever seen in a long time.

What do we expect of a group of people, who uses the Trick, which we explained in Chapter Five of this book, to produce?! A generation that is:

➤ **Submissive**

The culture of such groups, as we explained before, is to convince young recruits that they have to listen only to them, and to those who the masters say they can listen to. They create a state of fear in their followers’ minds from listening, reading or discussing any topic that is related to Islam with any one who is not “approved” by them. When you talk to a follower he just stares at you in a dazed way as if he is in a state of

hypnosis. You feel that words do not even pass through his ears. This is how they train their followers to be. This is exactly the fear that Sufis create in the hearts and minds of their followers, but with other tricks and tools! Their followers are trained to be submissive to their “Sheikhs” and others designated by the “Sheikhs”. *Subhana Allah*, methods are different, but the outcome is the same! The Wrong does not produce any thing but wrong.

➤ **Indifference to Muslims’ pain and suffering**

The approach of these people is as follows:

- Secular governments are legitimate and the rulers are in fact “*Wulat Al-Amr*” *أولاة الأمر*.
- Since these governments are legitimate, then obedience to them is part of Islam. Speaking against any of their actions is “*Haram*”.
- Thus, as these governments are adopting a submissive approach to the Western and the Zionist practices in the Muslim world, we have to bless this approach, or to say at the least, do not talk about it!
- Those who do not adopt this approach, and hence, rise against the unjust practices around the world, whether by talking against it or by fighting it are only collecting bad deeds in not following that approach.

This, obviously, leads to being indifferent to the killings in Gaza, Palestine, Iraq and other Muslims’ lands around the World. It completely breaks the “*Wala*” concept *الولاء* in Islam.

This mentality leads to a serious consequence that is the most dangerous of all; namely snitching on

Muslims. One of the heads of this Bida'a, named Ali Al-Halabi, gave a "Fatwa" that permitted his blind followers to snitch and write reports to the authorities on Muslims who do not follow their sick logic, even if they do not promote any violence against governments. This is a crisis by all means! To produce such a mentality is a crime in itself.

➤ **Passiveness and withdrawal mentality**

In accordance with this attitude, it is only a natural outcome that their blind followers are passive in general, and have a withdrawal mentality towards any problem that is not in the books of their "Sheikhs" or permitted on "approved" websites!

This also resulted in a feature that simulates a secular approach in separating politics from state! As a consequence of total submission to secular systems, they teach their followers to withdraw from any politically oriented discussion. Politics is not our arena! Does this remind us of another Bida'a? ...Indeed, the *Tablighi* group! This is what we mentioned before, ironically, these "Counterfeit Salafis" and the "Sufis" are taking from the same source...which is certainly not the Sunnah!

➤ **Ignorance**

Based on the above characteristics, it is also the outcome to be massively ignorant. Imagine a group of young Muslims, who:

- Are not permitted to read any books except those ones by their master "Sheikhs".
- Have a couple of internet links, and phone numbers to check every now and then to see

which books they can **not** read! or names they have to avoid.

- Forbidden from any intellectual discussion.
- Forbidden from thinking. But again, thinking about what?! There is very little material in the followers' minds to think about.
- Add to that the diminished capacity of the new generation to read, and we end up with ignorant, narrow minded simpletons, who only know about their Deen by clicking on an internet link!

➤ **Arrogance and ill-mannerism**

What is extremely awkward is that with all this submissiveness and ignorance, the resulting generation of these “Counterfeit Salafis” still feels arrogant! This is because their mater “Sheikhs” tells them that what is offered for our followers, who visit our sites and follow whatever we offer, is unique. They don’t need to research for themselves or read original material themselves, since it is already done for them. They tell their followers that they are the carriers of the “*Torath*” التراث (heritage)! *Subhana Allah*, **اكذبا وبهتانا** So, the followers look down on the “others”, even if those “others” actually have much more knowledge! This is the consequence of such a deviation from the right path.

Worst of all is the stand of the ignorant followers, following their mater “Sheikhs”, in calling scholars “astray”, “liars”, and “ignorant”. Allah ﷻ knows that these characteristics are best fit for the deviant masters and the blind, brainless followers.

Conclusion

To fully grasp the stand of the “Counterfeit Salafi” group, we say in short:

- They are **Murjiah** in dealing with the secular governments.
- They are **Khawarij** in dealing with scholars and people of Da’wa who disagree with their Bida’a.
- They are **Sufis** when raising the followers.
- They are **Secular** when dealing with politics (practical separation between Religion and the State).

This is a culture that only breeds:

- Ignorance
- Taqleed
- Submissiveness
- Indifference
- Loyalty to those who opposes Islam.
- Disloyalty to Muslims.

Finally, the question that might be asked: who does this book serve? What is our goal? The book is:

- Not meant to change the way the master “Sheikhs” are, as it is almost impossible to change the heads of Bida’a back to Sunnah⁷⁴.
- Not mainly aiming at saving the blind followers, as it is also very hard to convince those who are tainted of the truth. Specifically, those tainted by

⁷⁴ See *Al-I’tesam*, Al-Shatibi, Vol. 1.

this virus where the essence of the virus is “do not read, do not listen” and here are links and phone numbers of people to follow”!

- It is meant for the rest of the young generation. Those who might, in some way or another, come across a website, a book, a conference, or a tape of one of the master “Sheikhs” of these “Counterfeit Salafis” should:
 - Be Aware of the dangerous views and stands of them.
 - Do not be fooled by big words, which they use to attract small-minded youth, set-aside their brains, and provide them with a couple of links and phone numbers instead.
 - Listen to what they say, with the background that we have provided.
 - And never stop reading for yourself, never give up your mind or trade it for internet links.

Although we **do not promote or condone a culture of violence**, or the random killing of any innocent civilians in the East or the West, we stand firmly against the deliberate forging of the meaning of Tawheed. Revival of this Ummah, if this forgery is left to bread, is in serious jeopardy. The revival of the Ummah hinges completely on the correct understanding and the right application of Tawheed as revealed by Allah ﷻ and delivered to us by the Prophet ﷺ.

These are the “Counterfeit Salafis”. It is a bubble that will burst soon. We laid out their basis, which we also refuted; their trick, which we exposed; and their outcome, which any person in his/her sane mind would never want to be part of

وآخر دعوانا أن الحمد لله رب العالمين

Appendix A

As weak as the House of the Spider

Example of the weak arguments offered by the “Counterfeit Salafis”

بِسْمِ اللّٰهِ وَلا حَوْلَ وَلا قُوَّةَ اِلا بِاللّٰهِ

Bismillah Wala Hawla Wala Quwata Illa Billah.

On a “Counterfeit Salafi” internet site (www.troid.org), many of the material published falls under line of thought of Irjaa. This is typical of the “Counterfeit Salafis” as shown in the body of the book. The site offers explanations and refutations that are very weak and invaluable, proving that the Counterfeits have no basis when it comes to this point of Bida’a that they promote.

We will give one example of their weak arguments by examining an article by a person called “Maaz Qureshi” titled “In defence of Alallamah Mohammad Ibn Ibrahim”. Allah ﷻ knows that this individual offers no defence; he merely offers a confused understanding by fudging the words of Ibn Ibrahim as we will show below. This example will demonstrate the weakness of the material published on this site when it comes to the Bida’a of Irjaa. Hence, readers should be careful when reading such material on the internet.

We will quote the article in *italics* and quote external sources of scholars in **bold**.

A General Clarification of the Issue:

Imaam Ibnul Qayyim al-Jawziyyah [1] said:

“As for ruling by other than what Allaah revealed, and abandoning prayer, [2] then this is certainly disbelief in action. It is not possible to negate the name of disbelief from him after Allaah and His Messenger (sallallaahu ‘alayhi was sallam) have called him that.

So the one who rules by other than what Allaah revealed is a disbeliever, and the one who abandons prayer is a disbeliever - due to evidence from the Messenger of Allaah (sallallaahu ‘alayhi was sallam). However, this is disbelief in action, not disbelief in creed. So from the impossibility of the one who rules by what Allaah revealed being called a disbeliever by Allaah the Glorified, and that the label of disbelief was not uttered upon him is...”

Then he said:

“Indeed Allaah the Glorified and Exalted labeled the one who acts upon some of His Book, and abandons acting upon other parts of it: a believer in what he acts upon, and a disbeliever in what he abandons from it.

“So do they believe in a part of the Book and disbelieve in another part...”

So they were believers in what they acted upon from the Covenant [the Book] and disbelievers in what they left off from it. So faith in action opposes disbelief in action, and faith in creed opposes disbelief in creed.”

Then he said:

“This elaboration is the statement of the Companions (radiyallaahu ‘anhum) who taught the Book of Allaah to the ummah, and Islaam and disbelief and their inseparable attributes. So do not take these matters, except from them. So the late comers have not understood their position. So they have divided into two factions:

A group that takes people out of the Religion due to major sins and decrees dwelling in the Fire for them.

A group that considers them to be believers who are complete in faith!

So those people exceeded the limits and these people fell short of the mark..

So Allaah guided the people of the sunnah to the exemplary path and the moderate statements like Islaam as compared to the other Religions. So here it is disbelief less than disbelief, and hypocrisy less than hypocrisy, and shirk less than shirk, and disobedience less than disobedience, and oppression less than oppression.”

Then he - may Allaah have Mercy upon him - mentioned some narrations from the salaf in explanation of the statement of Allaah the Exalted:

“And whoever does not rule by what Allaah revealed, then these are the disbelievers.” [Sooratul Maa`idah 5:44] He said:

“This is explained in the Qur`aan for whoever understands it. So verily Allaah the Glorified named the one who rules by other than what Allaah

revealed a disbeliever, and He named the one who rejects what He revealed upon His messenger (sallallaahu 'alayhi wa sallam), a disbeliever, but the two are not disbelievers in the same manner.”

Subhana Allah, I have no idea how these people think or how they perceive evidences. As previously quoted by Ahmad Shaker and others, we have to understand the *Manat* (Situation) that Ibn Al-Qayyim is talking about. He said: “*So they were believers in what they acted upon from the Covenant [the Book] and disbelievers in what they left off from it. So faith in action opposes disbelief in action*”. This text is actually proof against the writer’s argument, not for it. It shows that Ibn Al-Qayyim was talking about rulers who did not abandon Shari’ah all together in principle and did not replace it with a parallel Shari’ah that is a mix of Islamic laws, British and French laws, and some of their own laws! It ought to be understood this way for two reasons:

1. Firstly, because it is consistent with the rest of principles of Tafseer and Usool as we explained,
2. Secondly, it is consistent with other quotes of other Imams. Otherwise, we have to assume that Ibn Al-Qayyim opposed his Sheikh Ibn Taymiyah or Ibn Katheer in the Tafseer of Al-Maidah 50 or In “Al-Bidayah Wal-Nihayah”.

We will quote both Ibn Taymiyah and Ibn Katheer to prove that Ibn Al-Qayyim’s quote must be understood in context; otherwise he would have contradicted both of them.

Ibn Taymiyah, the teacher and Sheikh of Ibn Al-Qayyim ruled in this *Manat* (situation) when the Mongols التتار ruled with their “Yaesq” الياسق , which is a mix of Man-Made Laws and Shari’ah Laws. Ibn Taymiyah said in his Fatawa Vol. 28:

“سؤال : ما تقول السادة العلماء أئمة الدين - رضي الله عنهم أجمعين، وأعلمهم على بيان الحق المبين، وكشف غمرات الجاهلين والزانغين - في هؤلاء التتار الذين يقدمون إلى الشام مرة بعد مرة، وتكلموا بالشهادتين، وانتسبوا إلى الإسلام، ولم يبقوا على الكفر الذي كانوا عليه في أول الأمر... أفوتونا في ذلك بأجوبة مبسطة شافية، فإن أمرهم قد أشكل على كثير من المسلمين، بل على أكثرهم.

تارة لعدم العلم بأحوالهم. وتارة لعدم العلم بحكم الله/ - تعالى - ورسوله صلى الله عليه وسلم فى مثلهم. والله الميسر لكل خير بقدرته ورحمته، إنه على كل شىء قدير، وهو حسبنا ونعم الوكيل. “
 “فأجاب:..... فنقول:

كل طائفة خرجت عن شريعة من شرائع الإسلام الظاهرة المتواترة، فإنه يجب قتالها باتفاق أئمة المسلمين، وإن تكلمت بالشهادتين. فإذا أقرروا بالشهادتين وامتنعوا عن الصلوات الخمس وجب قتالهم حتى يصلوا. وإن امتنعوا عن الزكاة وجب قتالهم حتى يؤدوا الزكاة. وكذلك إن امتنعوا عن صيام شهر رمضان أو حج البيت العتيق. وكذلك إن امتنعوا عن تحريم الفواحش، أو الزنا، أو الميسر، أو الخمر، أو غير ذلك من محرمات الشريعة. وكذلك إن امتنعوا عن الحكم فى الدماء والأموال والأعراض والأبضاع ونحوها بحكم الكتاب والسنة. وكذلك / إن امتنعوا عن الأمر بالمعروف والنهى عن المنكر، وجهاد الكفار إلى أن يسلموا ويؤدوا الجزية عن يد وهم صاغرون. وكذلك إن أظهروا البدع المخالفة للكتاب والسنة واتباع سلف الأمة وأئمتها، مثل أن يظهروا الإلحاد فى أسماء الله وآياته، أو التكذيب بأسماء الله وصفاته، أو التكذيب بقدره وقضائه، أو التكذيب بما كان عليه جماعة المسلمين على عهد الخلفاء الراشدين، أو الطعن فى السابقين الأولين من المهاجرين والأنصار والذين اتبعوهم بإحسان، أو مقاتلة المسلمين حتى يدخلوا فى طاعتهم التى توجب الخروج عن شريعة الإسلام، وأمثال هذه الأمور.”

“Question: what is the Fatwa of our great scholars and Imams of Deen, may Allah bless them and help them expose the deceit of stray people, on those Mongols who occupy *Al-Sham* (الشام) repeatedly, who say the *Shahada* and call themselves Muslims, and are no longer on the Kufir that they originally came with? Please explain to us what is the proper action toward these people as many are confused about them; some are confused because they are ignorant of what they (the Mongols) do, while others are confused due to their ignorance of the *Hukm* of Shari’ah in such cases”.

“Answer: I say every group who abandons any part of the Shari’ah of Islam that is clear and well-known has to be fought by the consensus of Muslim Scholars, even if they pronounce the *Shahada*. For instance, if they say the *Shahada* but do not pray, then they have to be fought until they pray. Or if they say *Shahada* and pray but do not pay Zakat, then they have to be fought until they pay Zakat. ... Similarly, [they must be fought] if they do not make the things that Allah made *Haram* prohibited; or they do not rule in blood, financial and lineage issues in accordance with Islamic Laws; or they stop from ordering the Good and forbidding the Bad ... likewise, if they openly support Bida’a that is against the Quran and Sunnah...and the like”.

”ومعلوم بالاضطرار من دين المسلمين وباتفاق جميع المسلمين: أن من سوغ اتباع غير دين الإسلام، أو اتباع شريعة غير شريعة محمد صلى الله عليه وسلم، فهو كافر. وهو كافر من آمن ببعض الكتاب وكفر ببعض الكتاب.“

Ibn Taymiyah clearly stated in Vol. 28, p. 524:

“It is a matter of fact in the Deen of Islam and by the consensus of all Muslims that whoever make excuses to follow a Deen other than Islam, or to rule with laws outside the Laws of Islam, [that this person] is a Kafir. It is exactly like the Kufr of those who claim they believe in some parts of the Book [of Allah] and disbelieve in other parts of the Book”.

It is obvious to anyone, who has eyes and a heart, that Ibn Taymiyah declared that the Mongols who said the *Shahada*, some of whom prayed and performed other Islamic rituals, but ruled with a book that is not the Shari’ah, are Kuffar exactly like the People of the Book who believed in some of the Books of Allah and denied others. This is consistent thought out Ibn Taymiyah’s writings on this matter.

So the best way to reconcile the sayings of the Imams is to understand their sayings all together and not allow them to contradict each other, or contradict themselves in cases of *Tashabuh تشابه* of their own sayings in other places. This is called “Reconciling the pieces of Evidence” الأدلة الجمع بين أطراف الأدلة in Ahlul Sunnah’s Methodology (see Al-I’tisam, Al-Shatibi Vol. 1), something that Ahlul Bida’a do not like or accept.

يقول ابن كثير في تفسير قوله تعالى “أفحكم الجاهلية يبغون” قال: “ينكر تعالى على من خرج عن حكم الله المحكم المشتمل على كل خير الناهي عن كل شر، وعدل عما سواه من الآراء والأهواء والإصطلاحات التي وضعها الرجال بلا مستند من شريعة الله وكما يحكم به التتار من السياسات الملكية المأخوذة عن ملكهم جنكيز خان الذي وضع لهم الياسق، وهو عبارة عن كتاب مجموع من أحكام اقتبسها من شرائع شتى من اليهودية والنصرانية والملة الإسلامية وغيرها، وفيها الكثير من الأحكام أخذها من مجرد نظره وهواه فصارت في بنيه شرعا متبعا يقدمونها على الحكم بكتاب الله وسنة رسوله صلى الله عليه وسلم فمن فعل ذلك فهو كافر يجب قتاله حتى يرجع إلى حكم الله ورسوله فلا يحكم سواه في قليل أو كثير” كما أن بن كثير قد ذكر نفس الكلام في تاريخه عن موضوع الحكم بالياسق وأمثاله قال: “فمن ترك شرع الله المحكم المنزل على محمد بن عبد الله خاتم

الأنبياء وتحاكم إلى غيره من الشرائع المنسوخة - كفر، فكيف بمن تحاكم إلى الياسق وقدمها عليه؟
من فعل ذلك كفر بإجماع المسلمين”

In the Tafseer of the verse in Surat Al-Maidah: “Is it the Ruling of Jahiliyah that they wish to follow?” Al-Maidah 50, Ibn Katheer stated:

“Allah ﷻ denounced whoever renounces the Laws of Shari’ah, which lead to everything good and forbid all evil, and accepts Man-Made opinions and desires and terms that Man put without reference to Shari’ah; as in the case with the kings of the Mongol, who ruled with laws that were introduced by their king Genghis Khan. Khan put together the “Yasaq”, which is a book of Jewish, Christian and Islamic Laws, and some of his own opinions. These laws became the constitution for his successors who followed the “Yasaq” instead of Shari’ah and the Sunnah of the Prophet ﷺ. So, whoever does such a thing is a Kafir and it is an obligation to fight him until he returns to Shari’ah by ruling according to it in all small and big matters”.

Continue:

The Position of Shaykh Muhammad Ibn Ibraaheem:

Shaykh Muhammad Ibn Ibraaheem said:

“What came from Ibn 'Abbaas in explanation of this aayah:

“And whoever does not rule by what Allaah revealed...” [Sooratul Maa`idah 5:44]

...from the narration of Taawoos and other than him shows that the one rules by other than what Allaah revealed is a disbeliever. It is either disbelief in creed which takes one out of the Religion, or it is disbelief in action which does not take one out of the Religion.” [3]

Shaikh Khalid al-'Anbaree mentions in his book 'al-Hukmu bi Ghayri Maa Anzallallahu' (p. 131), from Shaykh 'Abdullaah Ibn Jibreem, who is one of the foremost students of Shaykh Muhammad Ibn Ibraaheem - that the shaykh clearly took the position of differentiating between action and belief.

This differentiation was confirmed from the Shaykh when he spoke about the matters that cause a person to apostate. He said:

“The things which cause a person apostate are divided into three divisions:

The first division: That which the Messenger of Allaah (sallallaahu 'alayhi wa sallam) is known to have come with, and opposing what is known by necessity that the Messenger (sallallaahu 'alayhi wa sallam) came with. So this is disbelief in that, regardless of whether it is in the foundations (usool) or in secondary matters (furoo'), and no excuse can be sought by what is new in Islaam.

The second division: Those to whom the proof is unknown. So this one does not disbelieve until the proof is established upon him, and the evidences are presented to him. After the proof has been established upon him, he only becomes a disbeliever if he has understood it. If he says: I do not understand, or he understands but contests, then the proof should be clarified to him with a sufficient explanation.

Resisting stubbornly ('inaad) is not from the disbelief of the disbelievers, rather it is a part from its parts, and the other part or parts are not stubborn resistance, and the scholars have not entered into that judgement because it is between him and Allaah.

The third division: Things that involve inner thoughts. So this does not cause a person to apostate until the proofs have been established upon him, regardless of whether it is in the foundations (usool) or secondary matters (furoo')...

...So we know from this that there is no takfeer upon anyone except after the establishment of proof upon him.

So the first division is apparent, and the second is in its place in this case, not the third.

Then there are two things here: Firstly, the ruling upon the thing that it is disbelief. Secondly, the ruling upon a person specifically is a separate matter, then there is the takfeer of a group such as the Jahmiyyah which is another thing. [4]

Shaykh Muhammad Ibn Ibraaheem said:

"...Whoever rules by it or rules by it believing in its correctness and legality, then he is a disbeliever with disbelief that expels from the Religion. However, if he does that without believing that it is permissible, then he is a disbeliever in action, which does not expel one from the Religion." [5]

It seems that the quote this individual used here has been made intentionally ambiguous, which is an explanation by Khalid Al-Anbari. It is not enough, for any sane person, to say that since Al-Anbari is Mohammad Ibn Ibrahim's student, then he has the authority to interpret his text and attribute his own understanding to the Sheikh! This is "forging the *Daleel*". The unequivocal statement of Mohammad Ibn Ibrahim is what was quoted in Chapter Four, as cited in the Sheikh's collection of Fatawa:

“وأما الذي قيل فيه أنه كفر دون كفر إذا حاكم إلى غير الله مع اعتقاد أنه عاص وأن حكم الله هو الحق فهذا الذي صدر منه المرة ونحوها، أما الذي جعل قوانين بترتيب وتخضع فهو كفر وإن قالوا أخطأنا وحكم الشرع أعدل، فهذا كفر ناقل عن الملة”⁷⁵.

Sheikh Mohammad Ibn Ibrahim, the great Mufti of Saudi Arabia, said in his collection of Fatwa, collected and commented on by Sheikh Mohammad Al-Qasem:

“...but that which was called ‘Kufr less than Kufr’ is when a ruler judges with laws other than Shari’ah knowing that he is a sinner, given that he does it in individual cases once or so. But if he instates these rulings against Shari’ah as laws of the Land, then it is Kufr; even if they say: oh, we are making a mistake and we know Shari’ah is better (and that sort of talk), as this is a Kufr that takes one right out of Islam”.

This is a clear “*Muhkam*” text from Mohammad Ibn Ibrahim, not false-interpretations and forgery of his statements.

Continue:

In the Kuwaiti magazine 'al-Furqaan' (Issue no. 28/p. 12) there was a meeting between his Eminence, Shaykh 'Abdul 'Azeez Ibn Baaz - and he is one of the foremost students of shaykh Muhammad Ibn Ibraaheem and a propagator of his knowledge. The questioner asked him:

“There is a fatwaa of Shaykh Muhammad Ibn Ibraaheem aalush-Shaykh, the people of takfeer use it to prove that the shaykh did not differentiate between the one who rules by other than the Law of Allaah - making it halaal, and the one who is not like that, as the differentiation which is well known from the scholars.

Shaykh Ibn Baaz said:

“This matter is affirmed by the scholars - as has preceded - that whoever makes that halaal then he has indeed disbelieved. As for the one who does not make that halaal, such as the one who does it due to bribes or something similar, then this is disbelief less than disbelief. As for the Islaamic State which possesses power, then upon them is to struggle against the one does not rule by what Allaah revealed until that is established.”

⁷⁵ Collection of The Fatawa of Sheik Mohammad Ibn Ibrahim, collected by Sheik Mohammad Ibn Abdulrahman Ibn Qasem.

We showed that Sheikh Bin Baaz ruled on this issue using much clearer words. This quote applies to the case of partially ruling against Shari'ah, not the instalment of a Man-Made Laws instead Shari'ah as the Law of the Land. This is repeated in many scholars' statements including Bin Baaz. Sheikh Abdul Aziz Ibn Baaz said in an interview with Al-Da'wa Magazine, when he was asked about the ruling of Shari'ah in regards to those rulers who remove Shari'ah:

الجواب: يقول: "الحكام بغير ما أنزل الله أقسام، تختلف أحكامهم بحسب اعتقادهم وأعمالهم، فمن حكم بغير ما أنزل الله يرى أن ذلك أحسن من شرع الله فهو كافر عند جميع المسلمين، وهكذا من يحكم القوانين الوضعية بدلاً من شرع الله ويرى أن ذلك جائزاً، حتى وإن قال: إن تحكيم الشريعة أفضل فهو كافر لكونه استحل ما حرم الله".
 أي: من أجاز الحكم بغير ما أنزل الله من القوانين الوضعية، ولو قال: إن تحكيم الشريعة أفضل - وهذا كمن ذكرنا لكم - مثل من يقول:

ولقد علمت بأن دين محمد من خير أديان البرية ديناً
 ويقول: "ولو قال: إن تحكيم الشريعة أفضل فهو كافر لكونه استحل ما حرم الله (إنظر كيف جعل الشيخ بن باز رحمه الله كون التشريع والتخضع هو عين الإستحلال) ، أما من حكم بغير ما أنزل الله اتباعاً للهوى أو لرشوة أو لعداوة بينه وبين المحكوم عليه".

“Those who rule with other than the Laws of Allah are of different types, depending on what they believe in and what they do. If one rules with Man-Made Laws thinking that it is better than the Laws of Allah, he is a Kafir by consensus. So is the one who installs Man-Made Laws and thinks that he’s allowed to do that; even if he says: I know that Shari’ah is better, he is still a Kafir as this is the form of *Istihlal* (making it *Halal*). Sheikh Bin Baaz also explained that just saying that the Deen of the Prophet is better than any other Deen does not make one a Muslim, Sheikh Bin Baaz gave the example of Abu Taleb who said in his poem: I know that the Deen of Mohammad is the best Deen on Earth. That did not make him a Muslim”.

Continue:

So the questioner said:

“They use this fatwaa of Shaykh Ibn Ibraaheem as a proof!?”

Shaykh Ibn Baaz said:

“Muhammad Ibn Ibraaheem was not infallible. He was a scholar from amongst the scholars, he made mistakes sometimes and he was correct sometimes, he was not a prophet or messenger. Also like that were Shaykhul Islaam Ibn Taymiyyah and Ibnul Qayyim and Ibn Katheer, and other than them from the scholars. All of them made mistakes sometimes and were correct sometimes. Whatever from their statements is established upon the truth is to be taken and whatever opposes the truth is to be returned to the speaker.”

Subhana Allah, of course Ibn Ibrahim is a human being and is not infallible, so is Bin Baaz, Al-Albani, Al-Dousary, Ahmad Shaker, Mahmoud Shaker, Ibn Katheer, and Ibn Taymiyah for that matter. So are those of much lower rank in Deen and Taqwa of the “Counterfeit Salafis”. The question here is: who is right and who is wrong? Ahlul Sunnah offer an explanation that reconciles all the statement of these respected scholars, except when it is proven that it is against the consensus of Ahlul Sunnah such as Al-Albani’s ruling in Iman.

This proves that refutations of these “Counterfeit Salafis” are as weak as the house of the spider:

“وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ”
 “And the weakest of houses is the house of the spider”